National Anti-Slavery Standard.

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National Anti-Slavery Standard.

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Pro-Slavery.

FANATICISM NORTH AND SOUTH.

THERE cannot be a doubt that if ever the South is compelled to resort to revolution for the preservation of her political rights, the event will be in no small degree due to the folly and intemperance of many who assume to be the peculiar exponents of her opinions and most zealous champions of her cause. Abolitionism receives no such strengthening aliment as that which it derives from the South itself—from the violent language and the continual clamor against everything Northern, which a certain class of politicians at the South make it their daily business to indulge. The fanatics of one section are, unintentionally, perhaps, but yet really, the aids and coadjutors to those of the other. What is said by Giddings and Garrison at the North is repeated by the extremists of the South as a correct expression of Northern sentiment. What is said by the extremists here, in their newspaper editorials, their speeches in Congress and on the hustings, is carried to the North reprinted by the Abolitionists, and circulated by the million to prove the arrogance of the Slave Power, and to arouse such sentiments among the Northern people as will naturally enough arise at finding the whole people of their section denounced as hypocrites, fanatics and traitors, and the state of society in which they live characterized as immoral and corrupt. Ill blood has thus been engendered between the two sections of the confederacy, through the agency of men who are not correct exponents of the interests or feelings of either, which it taxes the efforts and skill of the sensible, reasonable and conservative men, North and South, to prevent from boiling over, and resulting in the destruction of our federative system and the subversion of the Constitution framed by the fathers of the Republic. If the slavery question had never been allowed to mingle in elections—if demagogues would never have taken it up as a hobby upon which to ride into notice—if its management could have been entrusted to the conservative, patriotic statesmen of both sections, it might have been settled without creating more than a ripple upon the sea of popular opinion and feeling, and without the least danger to the Constitution or the Union. But demagogism is an incident of popular institutions. Nothing is too sacred for its unhallowed touch; no thought of consequences restrains the men who resort to it as a means of bringing themselves into notice and securing a distinction which they could never acquire on the score of intrinsic moral or intellectual merit. What cares an ambitious aspirant for Congressional honors whether he delude or correct the opinions of the populace on questions of a sectional nature, so that he secure his own seat in Congress and entitle himself to the name and pay of a member of that body. What difference does it make with an editor who expects to popularize his paper by affecting a peculiar devotion to Southern rights and interests whether there be any truth in what he says or not, so that he inflame hatred against the North, and convince everybody that he is the only editor in his locality who is entitled to be considered the champion of the South? We tell our readers, and we weigh our words as we write, that a Southern ultraist, under present circumstances, is as dangerous to the peace of the country and the perpetuity of the Union as a Northern Abolitionist.—*Paulding (Miss.) Clarion.*

COLLEGE ORATORS.

WE were about to call attention to the evil noticed below when we met with the following remarks in the *Boston Recorder*. They are probably from one of the most distinguished clergymen of Massachusetts, himself an Ex-President of College, and their wisdom and justice will commend these suggestions to the Faculty of every respectable Institution in the land. When Theodore Parker or Wendell Phillips is permitted to address an audience brought together to attend a Commencement, every Christian and patriot is insulted. Says the writer:

"What assurance have we, that if we go to the Commencements, we shall not be pained, and even publicly insulted, by some of these popular lecturers? As I understand the matter, the College Society bring in whomsoever they please, without any control by the Faculty, however they may disapprove of the choice. And it would be strange, indeed, if ardent young men of rival Societies did not sometimes make their selections without due regard to the known and avowed principles of the lecturers, and of the feelings of the patrons of the Colleges whom their Commencements call together. And what are the facts in the case? How was it this very year at Union, at Dartmouth, and at some other Colleges; and how will it be, if some effectual check is not applied? How long will the best friends of learning and religion attend the Commencements, or even patronize the Colleges, if they are to have no protection against being grieved and insulted by agitators, skeptics and fanatics? Is it not high time for the guardians and governors of these institutions to interpose their authority, and correct the evil? Have not Christian parents, who give their money and send their sons, right to expect, and earnestly demand it of them? There might be a little resistance at first, but if the Faculties of our Colleges would come into an understanding to require the name of every lecturer to be submitted to their concurrence, before being invited, there would be no serious difficulty. The young men would see the reasonableness of it, and their nominations would rarely be objected to. It would be safe to say that nineteen-twentieths, and more, of the most reliable friends and patrons of our Colleges, are dissatisfied with having these things left at such loose ends, that men, however hostile they may be to the religion of our fathers, and even to the Bible, as a revelation from God, should be as fair candidates for the choice of the College Societies, as men who reverence the institutions of religion, as well as of learning, which are the safeguards of the country. And have they not a right to insist that a check should be applied by their representatives, who are the constituted authorities of the Colleges?"—*N. Y. Observer.*

THE MISSIONARY BOARD AND THE ABOLITIONISTS.—It will be seen, by reference to our report of the proceedings of the Missionary Board, that the efforts of the Abolitionists to turn it from its legitimate purpose into a vile Garrisonian organization have wholly failed. The New York *Independent* of last week, in pursuance of the philanthropic work it has assumed of managing all the great moral and charitable institutions of the country, whether they will or no, advised the Board, in very strenuous terms, to take hold of the old pending difficulty in the Cherokee and Choctaw nations, and establish the very firmest of abolition doctrines in the case. This difficulty consists in the laws which those nations have passed, forbidding any one—and this, of course, includes the missionaries of the Board—from preaching or favoring the doctrines of abolitionism. Four years ago, at its session at Hartford, Connecticut, the Board expressed its views clearly and definitely in regard to these laws, and since that time those views have been taken as the rule of action for the Board, and the supply of missionaries continued as usual.

The New York *Independent*, however, is not satisfied. It thinks it a monstrous wrong that the missionaries may not be allowed to preach the abolitionism that the ministers of *The Independent* school do.

The Board, however, is not disposed to gratify the whim of this abolition sheet. It prefers to manage its own business, and shed the light of religion and Christianity among the Indian nations rather than dispense the peculiar notions of the Abolitionists. No change is to be made, and the Board looks forward to the time, which is now drawing near, when these Indian nations will be able to dispense with their aid, by supporting their own churches, and thus the Board will be relieved of its embarrassments.—*Detroit Free Press (sham Democrat).*

ABOLITIONISM A DISEASE.—The Boston *Courier* expresses itself on the subject in this wise: "One of the most interesting and instructive facts in the history of the human race is the recurrence, from time to time, of diseased conditions of the public mind, constituting moral epidemics, which infect society with moral delusions, just as its physical condition is occasionally disturbed by infectious or contagious distempers. Whenever one of these moral epidemics seizes upon the public mind, it becomes morbidly sensitive on some specific subject; it runs into the most pitiable extravagances; it seems to lose all sense, reason and judgment; it exhibits the symptoms of temporary deliriousness. The prevailing sentiment in the Eastern States, in regard to the negro race, constitutes a striking illustration of these intellectual epidemics, and one which in future times will be looked back upon with the same mingled sorrow and amazement with which we at this time regard the witchcraft mania of the old colony of Massachusetts."

WHAT DOES IT MEAN?—It is a significant fact that all the Black Republican members of Congress from the Western Reserve have been cast aside by their own party, except Mr. Wade, of the Cleveland district. Here, in the very hot-bed of Abolitionists—where all the different forms of fanaticism, such as abolitionism, free-love, "free-discussion," Maine-lawism, woman's rights, negro equality and the like, love to dwell—here all the chosen leaders have been cast aside, and new men put upon the course. What does it mean? Were the old standard-bearers too radical, or too conservative? Were they thrown overboard because the people are beginning to grow tired of the everlasting twattle of the Abolitionists, which makes a great deal of noise, but accomplishes nothing, or because the Representatives themselves have fallen from grace and committed the unpardonable sin when they cast that vote for the admission of a slave State?

Giddings, Mott, Bliss and Leiter have all been sacrificed, although each entered the Black Republican Convention for a renomination. Bingham, one remove further south, succeeded only after a long struggle, and Wade the same. The rout of the first four, however, is complete. The long services of Giddings, neither his many scars received in battle, nor his venerable gray hairs, could save him, and the others, though mere babes in the cause by the side of him, were cast as ruthlessly aside. But one on the whole Reserve has been saved.

This fact is significant. It shows that the sentiments of the people are undergoing a change of some kind. They are either getting better or worse, more conservative or more radical. Can it be possible that, after many years of fanaticism, they have become impressed with the conviction of the futility and foolishness of abolitionism? Are we to infer that they acknowledge the right of the people to regulate their own affairs in their own way? Who can tell us what means this paling of the Abolition fires on the Western Reserve?—*Detroit Free Press.*

Selections.

THE NEW LYME RESCUE CASE.

NEW LYME, O., Aug. 28th, 1858.

To the Editor of The Ashtabula Sentinel:

As there is a strong desire on the part of many that the facts in regard to the rescue of Theresa Garner should appear in *The Sentinel*, and as "G.'s" account is thought insufficient, and that of Mr. Anderson, which purports to be but *one side* of the question, is the *false* side, I consent to make a statement of the facts in this case, every point of which I am prepared to substantiate by the evidence when called for. They are as follows: About the 20th of July Mr. Anderson and family came to our town. The news soon spread around that a Kentuckian was in the place with a colored woman as servant, and the supposition was that she was a slave, the truth of which we immediately set about to ascertain. We soon became satisfied that she really was a slave, held in our own midst; indeed, though Mr. A. feigns ignorance of the matter now, we had it from his own lips that "she had been a slave, but on coming to Ohio she was free"; that he told her so, and agreed, if she would remain with him, to give her two dollars per week. Undoubtedly he was aware that by decision already given, if she could be induced to return with him, she would again become a slave. Her circumstances then no longer remaining in doubt, we resolved to go and apprise her of the fact that she was free by the laws of our State, and that it was dangerous to remain longer with her master. Accordingly, Marcena and Bula Miller, Mrs. M. A. Reeve and myself called at the house (in broad day), to talk with the "nigger."

Mr. Anderson being absent, we made our business known to the mistress of the house, Mrs. Scovil. Mrs. Anderson, who was sitting in an adjoining apartment with Garner, the communication to which was only interrupted by a blanket suspended as a door, hearing us, made her appearance, with her eye flashing with fire, and face reddened with madness. She very impertinently informed us that Theresa was free, and that she should have no interference with her whatever; but on finding that her authority was not as much respected as in her native State, she could only vent her rage by telling what would be done were her husband present. We were refused an opportunity of talking with her, except with the eye of Mrs. Anderson upon her. Mrs. Miller was even refused admittance into the room where she was sitting; but the blanket being shoved aside, some of us could see her, and proceeded to talk. We told her the facts in the case, and added that if she ever returned to the land of chains and slavery, she must remember that once she was offered her liberty. But poor Theresa, while that demon eye was beaming full on her face, dare not say she was a slave; she protested that she was free; still she was restrained of her liberty at that very moment. With this we left, and the next morning, being determined to get out a writ and set her at liberty, some eight of us started for Jefferson to set the matter going, and see the trial out. It being necessary to get the names of the parties, we called again, and Mr. Anderson was present and changed the face of affairs very materially, by giving her permission to talk with any of us if she chose, but she was in such absolute subjection to his will that she dare not leave him. She was in a strange land, with strange faces before her, and had been told, even in our presence, that "we only wanted to get her to sell her South," &c. We were thus thrown out of our grounds for a writ, and returned home. But we left her in possession of some thoughts which could but kindle the fire that fused the bonds of fear that thus had enveloped her. She at last ventured to tell a neighboring woman her true story. She said she was a slave, and wished to be free; and immediately we procured the writ of habeas corpus, which resulted in her liberation. Such are the facts of the case; and yet, though not a step was taken, or a demonstration made, except to enforce the laws of our State, we have, as we were well aware we should have, here and there a miserable truckler to the Slave Power, who respects the dignity of a Southern gentleman and lady, who come among us with their human chattles, and clothed in the finery purchased with the unpaid toil of their fellow-beings. But they get their reward; some a miserable post-office, others an appointment here, or an appointment there, but all may have the privilage of making their pilgrimage to "Old Kentuck," to grasp the bloody hand of one who deals in the bodies and souls of God's own image, while they are presented with a glass of the choicest "Bourbon." Indeed, "birds of a feather flock together."

In regard to Mr. Anderson's letter, I have only to say that its falsity is too bold and outstanding to need a reply. Theresa not only did not tell us that "she had rather be a slave in the South than a free 'nigger' in the North," but she told exactly the reverse of it. To those who may still extend to Mr. A. the semblance of truth, and believe he was really ignorant of her being a slave in the South, I would just say, at our first conversation with him, he told us the whole circumstances of her liberation there. Probably his memory is failing just now.

Yours for the Right, F. J. REEVE.

SHALL IT BE DONE?

Is the Christian public aware of the atrocious wickedness which the government of the United States is about to perpetrate? A telegram from Washington announces that the frigate Niagara is ordered to Charleston, S. C., to take the negroes lately captured on board of a slaver, and carried into that port. The facts were these: A slaver was already within two hours' sail of her destined port, with a cargo of over three hundred heathen Africans, who were being brought to the West Indies for civilization and sugar-making. By some unexplained mistake, a United States vessel overhauled and captured the slaver. Such a thing was never known, we believe, before. Our national cruisers, hitherto, have so well understood their business that they were either too early or too late to capture these missionary ships freighted with heathen, bound for the heavenly kingdom of Southern and West India plantations. Their business has been to bustle about the ports, and skim around the waters, in such a manner as to exhibit a dexterous inefficiency. But accidents will happen, and a United States cruiser has really caught a slaver and sent her contents and cargo to Charleston.

This seemed like a very merciful providence. It is well known that the means of grace in rice-swamps in Carolina are more eminent than upon the sugar-plantations of Cuba. Just as the Churches of Charleston were opening their arms to receive these disciples and put them under the converting influence of the plantations, the government steps in and commands these immortal creatures to be sent back to Africa!

Will the Christian public allow this? Shall three hundred heathen pilgrims, who had just touched the land of Gospel privileges, be thrust back again upon their native liberty? Why do not the Churches of South Carolina rise in mass, and demand that the government shall suffer these petitioners for civilization and Christianity to abide under the shadow of the cotton-plant and the sugar-cane stalks? Where are those ministers that have been proving to the North that slavery is a divine institution; that it is better for the African than liberty; that it introduces its subject into the kingdom of God and speedily makes him an heir of heaven; that it puts him high above the unfortunate Northern colored freedman? Will they now sit silent and see these immortal creatures cast forth into liberty again, when they had almost attained to the privileges of slavery?

One cannot but be shocked at the coldness and indifference which appears among Southern and Northern Christians on the subject. Our government has not shown the slightest Christian zeal. But it may not be too late yet. A proper representation made to our venerable and conscientious President might incline him prayerfully to review the case.

Should the Churches send a deputation of twenty zealous Christians, equal numbers of laymen and clergymen, to give to the President assurances that, if these heathen be permitted to remain on Christian ground, their souls shall be cared for; and if, as a pledge of their sincerity and earnestness, they shall represent to the government that they shall all of them be brought under laws which take away from them their manhood as their first step of civilization, and put them into the class of chattels; that they shall be led to purity by a system that takes away all validity from marriage, that destroys the sacredness and permanence of the family state, and takes away from parents all right and title in their own children; if, moreover, the government be well assured that, in the prosecution of this pious intent, they shall be brought under laws which forbid them to learn letters, so that they shall never read the Bible; and if, further, the President shall be well assured that no pains shall be spared to repress the development of these slaves, except in docility to labor, and obedience to masters; if all this be properly placed before the government, it can scarcely be possible but that they will see the eminent advantages of slavery as a Christian institution, and yield these captured Africans to the instructions of the cat-o'-nine tails.

We wait with trembling solicitude to see whether the American Church will permit three hundred human beings, that are brought so near the ark of safety, now to be thrown overboard into the wild deluge of liberty! Ought not the Southern Aid Society to call a meeting in New York? Perhaps some of these ministers and members of the Tract Society that never preach or print anything but "the Gospel" may be persuaded to make an exception in this case, as one of pre-eminent humanity and mercy!—*H. W. Beecher, in The Independent.*

MEETING OF THE A. B. C. F. M.

[The American Board of Commissioners for Foreign Missions held its annual meeting at Detroit, Michigan, on the 7th, 8th, 9th and 10th of Sept. It appears from the reports that the slavery question was almost entirely ignored. It was expected to come up in connection with that part of the Prudential Committee's Report referring to the Indian Missions. This portion of the Report is not yet published, and all we know about it is, that it was referred to a committee, of which the Rev. Dr. Bacon, of New Haven, one of the editors of *The Independent*, was Chairman. It was doubtless supposed that his peculiar relations to the (so called) anti-slavery party in the Churches would enable him to apply the salve of compromise with perfect success. Dr. Bacon's report is subjoined.]

REV. DR. BACON'S REPORT ON THE NORTH AMERICAN INDIAN MISSION, NO. I.

The Committee to whom was referred that part of the Annual Report entitled North American Indians, No. 1, have had the same under consideration, and respectfully report that the missions included in the document which was referred to this Committee are the mission to the Dakotas and those to the partially civilized nations in the Indian Territory.

At Hartford, in 1854, the views of the Board were clearly and definitely expressed in regard to certain laws and acts of the Choctaw Government which were designed to restrain the liberty of the missionaries as teachers of God's Word. All the action of the Board since that date, and, so far as we are informed, the action of the Prudential Committee also, has been in conformity with the principles then put upon record.

Your Committee have reason to believe that the position of our missionaries among the Choctaws is one of much difficulty and peril. Among the various religious bodies in the States nearest to the Choctaw nation, there has been, as is well known, within the last twenty-five years, a lamentable defection from some of the first and most elementary ideas of Christian morality, insomuch that Christianity has been represented as the warrant for oppression and Christ as the minister of sin. Our brethren among the Choctaws are in ecclesiastical relations with religious bodies in the adjoining States—the States from which the leading Choctaws are deriving their notions of civilization and of government. In those neighboring States, and in the Choctaw Nation, the missionaries are watched by the upholders of slavery, who are ready to seize upon the first opportunity of expelling them from the field in which they have so long been laboring. By the enemies of the Board and of the missionaries, our brethren are charged with what are called in those regions the dangerous doctrines of abolitionism. At the same time they are charged, in other quarters, with the guilt of silence in the presence of a great and hideous wickedness.

It seems to your Committee desirable that the Board should be relieved as early as possible from the increasing embarrassments and perplexities connected with the missions in the Indian Territory. Surely the time is not far distant when the Choctaw and Cherokee Indians, and half breeds, will stand in precisely the same relations to the missionary work with the white people of the adjacent States, and when the Churches there will be the subject of home missionary, more properly than of foreign missionary, patronage.

On the whole, your Committee, with these suggestions, recommend that the report of the Prudential Committee as referred to them, be accepted and approved. In behalf of the Committee, LEONARD BACON, Chairman.

Detroit, Sept. 9, 1858.

Correspondence of The Journal of Commerce.

After the adoption of Dr. Bacon's report, it was called up and slightly softened, as follows:

—"insomuch that Christianity has been represented as the warrant for a system of slavery which offends the moral sense of the Christian world, and thereby Christ has been represented as the minister of sin."

Instead of—

—"insomuch that Christianity has been represented as the warrant for oppression, and Christ as the minister of sin."

The subject of slavery has scarcely been touched, although many expected it might come up in connection with the vexed and embarrassing question of the Choctaw mission. One speaker, put prominently forward as a representative of Western feeling, spoke plainly and kindly of the distrust that had existed in Western Churches concerning the Board's position on this subject, and said very truly that while some men will probably never be satisfied with the Board, while it preaches the gospel to sinners, yet there is a confidence felt in the correctness of its position "which no paid advertisement in a religious journal can shake." This allusion is the only one yet made to Dr. Cheever's and Lewis Tappan's seemingly concerted attack upon the Board on the very eve of its meeting.

The report from the Committee on the Choctaw Missions, of which Dr. Bacon is Chairman, speaks very guardedly upon the subject of slavery among the Indians, and only suggests that to treat that nation as rather a subject for *home* than *foreign* missionary effort, the evident propriety of which must ere long become very apparent, will relieve the Board from all embarrassment on the subject.

There have been pleasing indications of a softening of that intensity of anti-slavery feeling which has so sadly marred the Christianity of many excellent men. Not that they have come to hate slavery less, but to love Christ and his cause and the souls of men more. When, after the last hymn, "Blest be the tie that binds," had been sung, Dr. Bacon rose to pronounce the final benediction, his eyes glistened with tears, and he poured forth a few apt words in entirely novel and most appropriate form. He made many hearts that have been pained by his late course lean warmly towards him.

Correspondence of The Times.

But now came the business for which the reporters had been longing. Thus far there had been no stirring debates. No questions had come up which were spicy enough to point a paragraph, and there were grounds to hope that "something would turn up" now, for rumor had been busy before the beginning of the morning session, circulating the report that Dr. Bacon, the Chairman of the Committee on the North American Indian Missions, would drop hot shot into the conservative ranks, and attempt to regain for the anti-slavery men what they lost at the Tract Society meeting last May.

The afternoon was to be devoted to a celebration of the Lord's Supper, and the morning to the farewell addresses, so speeches yet to come would need to be pretty well condensed. Soon Dr. H. reappeared on the platform. During the reading of his report, the house was stiller than usual, and when, on his completing it, its adoption was moved, seconded and carried, without a dissenting vote, every one was taken by surprise, and the excitement-hunters were disappointed. The report, however, is the most important by far which has been presented during the meeting, though it is brief, for with its adoption, the slavery question seems to be forever put at rest, so far as this Board is concerned.

From The Independent.

In some quarters there seems to have been an expectation that the matter of slavery among the Choctaw and Cherokee Indians would be sharply discussed. A long advertisement, containing various and grievous charges against the missionaries in those Indian nations, had been published in this and several other widely circulating journals, and a special contributor of ours had been moved to put forth over his well-known signature a column of eloquent but mistaken malediction against the missionaries. Mistaken, we say, for in truth the missionaries of the American Board have no more control over the course of Choctaw legislation than the pastor of the Church of the Puritans has over the proceedings of Congress or the decisions of the Supreme Court at Washington. We are far from being satisfied with the position of those missionaries among the Choctaws; we fear they are too much influenced by the Old School Presbyterians in the adjoining States, with whom they are ecclesiastically connected, and whose apostasy from the catholic faith of evangelical Christendom in regard to the injustice of slavery is notorious; but we would as soon impute the guilt of the Dred Scott decision to the eloquent preacher on Union Square as impute to those missionaries a complicity in the very acts and statutes which are designed to restrain them of their liberty, as ministers of Christ, and which they honestly refuse to obey. Quite unexpectedly, the subject was disposed of in the end unanimously, and without a word of debate.

THE FRENCH-AFRICAN EMIGRATION SCHEME AND LIBERIA.

From The Philadelphia North American.

MR. MCMICHAEL—*Dear Sir:* Information from perfectly reliable sources in Liberia has just reached this office, which conclusively shows that instead of having any complicity with Capt. Simon in furnishing "voluntary emigrants"—or, as they may more properly be called, SLAVES—for the Regina Cœli, the President of Liberia did everything in his power to prevent the emigration, and that, so far from receiving "1,564 piastres" (dollars) as passport duty, the Liberian government did not receive the value of a cent for this account; all that was received was between three and four hundred dollars, for duties on merchandise imported into the Republic.

These documents give a comprehensive and reliable statement of the whole affair. At the last session of the Court, two of the six reputed murderers, who were charged by Capt. Simon with raising the mutiny and murder on board the Regina Cœli, were put on trial, having been arrested a few days previously, and they were honorably acquitted by a jury of twelve men. The evidence on the case disclosed some startling things, not creditable to the crew and character of the ship. In fact, it was of such a nature as to compel the grand jury to subsequently find a true bill against that vessel for prosecuting the slave trade within the limits of Liberia. She, therefore, stands indicted as a slaver.

It is further stated that the Regina Cœli would have been so libelled two weeks before she was forcibly taken away by the French naval commander, of which Capt. Simon and other Frenchmen were suspicious, but it was preferred that the facts should be brought to light incidentally. The principal reason assigned for this course was a strong conviction that the French had been earnestly endeavoring, for a year or more, to cause the Liberian government to do something to them, so that they could construe it into a national insult, as a pretext to be avenged upon the Liberians for writing and otherwise opposing their emigration enterprise.

The accounts given by the captain and surgeon of the ship are stigmatized as "ingeniously false." President Benson had but two interviews with Captain Simon, both of which were in the presence of the British consul at Monrovia. This gentlemen states that Captain Simon paid only the duties customary on such merchandise as he proposed landing at the Liberian ports of entry, and he was told by Mr. Benson (and he promised unhesitatingly to comply) that, when he had procured his complement of "voluntary emigrants," he was to call at Monrovia before clearing his ship, so that each emigrant might be strictly examined, to ascertain if his emigration were voluntary or constrained. He was further given to understand that the declaration of each emigrant would guide the examining officer in the issue of passports; and unless he was willing to seek and obtain, if he could, emigrants on the Liberian soil on such terms, he had better leave. He was also informed that for every passport thus issued he would, according to law, be required to pay fifty cents.

As to President Benson pressing Captain Simon to procure his emigrants in Liberia or engaging to furnish them, he wishes to pronounce "any such statement published as a palpable falsehood." His sentiments on the accursed scheme have been repeatedly made known, and it is said that he despises the system more and more every day. If the Legislature of Liberia had fully carried out his recommendations, they would have, at the last session, passed a law prohibiting, instead of simply placing restrictions upon it.

Captain Simon has not as yet paid one cent to the Liberian government for passports, as none were issued. How could it receive such money from him, when its officials did not know, neither could they tell until the clearing of the vessel, how many, if any, voluntary emigrants could be justifiably furnished with passports? The amount of duties *ad valorem* and tonnage paid amounted to between three hundred and four hundred dollars, which comprises every penny ever paid by him to the Liberian government. His permit reads "that he was permitted to procure voluntary emigrants within the jurisdiction of this republic, according to the terms set forth in our laws, and not otherwise." Consequently, his procuring them without their consent, in fact buying them in confinement and shipping them in chains off to his own vessel, are acts diametrically opposed to the Liberian laws, as he well knew at the time, "and of which there is abundant proof against him."

Every candid person who has paid any attention to the published statements and exertions of the government of Liberia, for the last eighteen months, to check and suppress the emigration system, ought to be satisfied that it has done its duty perseveringly, and this amid strong opposition from without.

It is to be regretted that unknown and irresponsible French slave-traders have behaved so badly in this case, for the French government have been very kind hitherto to Liberia. It was the second nation to acknowledge Liberian independence; it was liberal enough to present to Liberia one thousand muskets and accouterments complete, as well as a like number of uniforms, and Louis Napoleon volunteered to give it a small vessel of war. Although they have not received the "Herondelle" (which was promised by name), yet an assurance has been received from Count Walewski, in a despatch dated as lately as the 4th June, 1858, that a substitute for it will be furnished to the Liberian government. But in prosecuting her favorite scheme, certain of her people have acted meanly. They used their superior power to force emigration, contrary to the Liberian laws and the remonstrances of her rulers and citizens, and, most signally failing in the effort, have told the best story they could invent in their own defence.

The Liberian government is unmistakably clear in this matter, and President Benson did all he could or dared attempt to prevent the old crime upon Africa under a new name, of the slave trade. The testimony will be given to the public as soon as practicable.

Very truly yours, WM. COPPINGER.

Colonization Office, Philadelphia, Sept. 12, 1858.

SLAVERY IN WESTERN VIRGINIA.

Correspondence of The Times.

LEXINGTON, Va., Sept. 13, 1858.

SHALL slavery be perpetuated in Western Virginia? In the matter of the selection of a candidate for the office of Governor of Virginia on the Democratic side, this constitutes the main abstract issue; and upon it we have two of our leading Western Democrats—Letcher and Judge Brockenbrough—arrayed in direct opposition to each other, the former representing the negative side of this question; the latter, the affirmative side. Both these gentlemen are residents of this town, and peculiarly adapted to the relative capacities herein assigned them, inasmuch as they were the champions of opposite sentiments on the slavery question when it was revived by the delivery of the Ruffner-abolition address in 1847, and its endorsement by Letcher. The issue is understood to be fairly made by the people of this section; and be assured that neither side can suffer by the character of its representative, for, perhaps, the State could not produce two men less obnoxious upon mere party grounds, or even in a mere social point of view, than these are. Geographically, they occupy the same positions; so that there is no obstacle to a fair test upon this issue in the persons of both these gentlemen.

I know the fact that the Methodist Church in Western Virginia is exerting its influence vigorously in behalf of Letcher; but for this his opponent will have a full counterbalance in the increased efforts which that fact will influence among the pro-slavery advocates in Eastern Virginia. At first, Letcher's recantation of the anti-slavery sentiments which he uttered during the Ruffner-address controversy in 1847 abated the zeal of that powerful agent in his behalf; but it was subsequently aroused by the persistence of his competitors for the nomination, making his slavery sentiments in 1847 the grounds of his rejection. They are now hard at work to secure his nomination and election; and should they succeed, the *prestige* of the pro-slavery cause in Western Virginia will be broken, and the decay and early disappearance of the "peculiar institution" from that section may well be looked for. Nor are the exertions of the Methodist Church limited to the transalleghany region, where a broader latitude of opinion on the slavery question is tolerated. The theatre of their operations extends over the valley, and even to tide-water. The non-slaveholding population on these latter sections is deemed as pliable material, and as susceptible of this religious influence, as that inhabiting that coördinate section in the West. The Church has its emissaries in all sections of the State; and the confraternity in Maryland is acting the part of an auxiliary in this conflict. Letcher maintains the most perfect silence under the repeated charges made upon him by the Opposition Press, in connection with the Ruffner pamphlets. This, it is understood, he is doing advisedly, that he may avoid the forfeiture of a support so formidable as this popular sect could bring to bear upon him. It was the admonition suggested by this consideration that induced the abandonment of an expressed purpose on his part, through his organ, the *Star*, published in this town, to reply to the statements of Dr. Ruffner, charging upon him an unqualified indorsement of his address, both as delivered and published. One more disavowal would estrange that important aid from his cause; and he, therefore, adopted the say-nothing plan as the most effective.

Of the progress of this conflict nothing will be definitely known before the Nominating Convention assembles, which will be either in November or December. Speculation will of course be rife, but, under the secret system of operations pursued, scarcely enough of tangible *data* will be afforded upon which to base anything like a correct opinion.

FREE COLORED EMIGRATION.

Two schemes are presented simultaneously by foreign governments, having in view the emigration of free colored people from the United States. In one of them the local authorities of the Island of Jamaica are concerned; in the other, the Emperor of Hayti. Both seem to have resulted from a conviction that there is a growing disrelish in the United States to the presence of free colored people, as evinced by the legislation of several States, looking to the exclusion of this class of population from their respective limits.

The proceedings which have taken place in Jamaica on this subject are beginning to receive the attention of the English press. A gentleman named Dalton, represented as a visitor from New Orleans, is foremost in the movement, and is said to have obtained the favorable consideration of the Governor and influential men of the island. He proposes to obtain emigrants from Louisiana, in considerable numbers, at an expense not exceeding twenty dollars per head, the emigrant to receive, as an inducement, a free passage and grants of crown land after three years' industrial residence in the island. This plan is urged not only on the score of economy, but in consideration of the superior character and qualifications of the graduates of American plantations, compared with native Africans or Coolies. A Jamaica paper observes:

"If the information given by Mr. Dalton is correct, if the free black and colored Americans will emigrate to this colony as laborers, rather than submit to the cruel alternatives of the laws of Maryland and Virginia, they would be to all intents and purposes the very best description of emigrants that could be obtained—better than the Chinese and East India Coolies, for they will be permanently located; and better than Africans, for they are already civilized and have a knowledge of their own religious obligations. They will, in the course of time, be a substantial yeomanry, and examples of industry to the natives of the island, and the money which they spend will lead to the revival of trade, and to the increased value of every description of property."

The London *News* and the Liverpool *Times* discuss the matter at considerable length. The *News* says:

"By countenancing Mr Dalton and his plan, Jamaica will turn away from the true sources of labor supply. The slavery she deprecates in America will be sustained, and the slave trade will be stimulated and rewarded. If such a thing be possible as collusion between the Jamaica planters and the American slaveholders, the colonial intriguers will reap the disaster they deserve."

The *Times*, on the other hand, takes a more favorable view of the case, and arrives at conclusions directly the reverse, concluding its article as follows:

"The real fact is, that the free blacks in the United States, no matter where located, are an eyesore to the planters, who would be glad to see them shipped off anywhere—to Jamaica, to Liberia, or the remotest part of the globe—so that their hateful presence disappeared. They are a standing menace, a rebuke, to the 'domestic institution,' even in the free States. A more wretched being than the free black in the United States cannot be imagined, for he is shunned and insulted even by that portion of the white population who dislike slavery. An asylum in Jamaica and the other West India islands for this unhappy class of laborers would be an inestimable boon, and the avidity with which Mr. Dalton's idea has been taken up in Jamaica, is the best commentary on its practical utility. It would benefit, if realized, alike the British planter and the free negro, and we hope it will be carried out spiritedly, without reference to the croakings of a section of the press on this side of the water."

The second scheme for enticing free blacks from the United States, to which allusion is made above, is represented by two agents of Emperor Soulouque, of Hayti, who are already in St. Louis for the prosecution of their objects, which are represented to be two-fold, viz: first, to impress upon the merchants of Boston and New York a sense of the advantages of closer commercial relations between them and Hayti; and, secondly, to induce a migration of the free blacks of the United States to the dominions of his dark Majesty the Emperor.

We apprehend that both of these projects will result in failure.—*Journal of Commerce.*

TESTIMONY OF UNIVERSALISTS.

BARRE, Vt., Sept. 6, 1858.

FRIEND GARRISON: Being a member of the Universalist denomination, and being proud of the position it has taken in the State of Vermont, upon the slavery question, I herewith send you a copy of a resolution which was passed at our last Convention in this State. It is positive and pointed, and I trust it expresses the sentiments of many Universalists throughout the country.

Yours, for freedom, F. S. BLISS.

RESOLUTION.

Resolved, That "slavery is the sum of all villanies"; that its continual encroachments upon the principles of freedom should arouse every lover of humanity, and especially every professed Christian, to a renewed sense of the duties he owes to God and man; that we repudiate all laws that require us to aid in strengthening the bonds of slavery; regarding our duty to God paramount to any obligation laid upon us by human legislation; that we will use our powers and influence for the unconditional and immediate emancipation of every slave in this country, without compact, contract or compromise, in fulfilment of the will of God, clearly revealed, that every yoke shall be broken, and the oppressed go free. [Good!]—*Liberator.*

THE AFRICANS OF THE ECHO.

From The Journal of Commerce.

WE had the pleasure of a call on Monday morning from Mr. McLain, Secretary of the American Colonization Society, who, having completed the outfit of the Niagara, and seen her off to sea, is now on his return to Washington. The Niagara will probably arrive at the anchorage below Charleston on Wednesday, and proceed on her voyage to Africa as soon as the captives from the slaver Putnam can be got on board.

The service required of Mr. McLain, during the short interval of one week allowed prior to the departure of the Niagara, in the preparation of the requisite quantity of provisions, blankets, agricultural implements, &c., for the use of the negroes while on board, and their maintenance subsequent to landing, was of the most arduous kind; and the officers of the ship were not less actively employed in ridding her of her cable fixtures and despatching her on her new mission of benevolence. Not less than 500 men were employed, night and day, until she went to sea on Sunday morning.

The law of Congress under which these proceedings were taken (contrary to what has been frequently assumed in newspaper controversy) gives the President no discretion in the matter.

The law making it imperative that the negroes should be "removed beyond the limits of the United States," the President had only to decide upon the manner in which this could be accomplished. He therefore concluded a contract with the American Colonization Society last Wednesday, by which the negroes are to be fed, clothed and instructed for the space of one year. They are to receive instructions in the arts of civilized life, and whatever may seem best fitted to qualify them for usefulness in Liberia. Their youthfulness is favorable to improvement under such a regime, very few of the number having yet reached maturity. Under the laws of the Liberian Republic, all persons under age are bound out during the period of their minority—a fact which, the President remarked, gave him assurance that they would be suitably cared for. For the service thus rendered, the Society will receive something less than $50,000, or $150 for each negro. As soon as the contract was completed, Mr. McLain immediately left for New York, where purchases of provisions were made to the amount of $9,000; clothing, $2,300; agricultural implements, $1,000; all of which were shipped on board the Niagara.

We are informed that the negroes will not all be landed at one place, but distributed in small detachments at several points along the coast, whence they will be sent off to the receptacles for newly-arrived emigrants recently prepared at Careysburg and other salubrious points, for settlement in the interior. As it is not probable that more than three weeks will be consumed in reaching the African coast, the negroes will have been absent from home about three months; a period so brief that they will not be liable to the climatic fevers. During the voyage, they will occupy the spar deck of the frigate, so lately filled by the telegraphic cable, and be served with food and sleep in blankets on the deck, as is customary with lower-class passengers.

AN ANTI-SLAVERY CANDIDATE FOR GOVERNOR IN VIRGINIA.

THE subjoined card appears among the advertisements of a Richmond daily paper. Mr. Abram, who proposes himself as a candidate for Governor of Virginia, on the ground of his opposition to slavery, is doing what a few years since would have procured him the honor of a visit from the messengers of Judge Lynch, with a polite invitation either to leave the State or take a coat of tar and feathers. Of the candidate himself we only know what appears in his card, but a note from him, addressed to us, affirms that he is sure of receiving a vote "which will astonish everybody but himself." It is apparent from this that somebody is to be astonished at the result—either Mr. Abram or the public—and we need not say that we hope it will be the

a crowd were collected, but only a few seemed resolute, though all were intensely anxious and excited. They received us with great cheering, as they did also the companies that kept constantly arriving thereafter. The parties of whom we were in pursuit were in the second story of the Brick Hotel; but the landlord, who was a faithful Buchanaer, determined to keep every one out. A Justice of the Peace and his assistants, however, could not be kept out, and went up to make official inquiries. After them also a few of our own company by some means gained admittance, and learning the facts reported them to us.

It seems that a young colored boy, 18 or 20 years of age, had been wicked enough to run away from somewhere down South, having that disposition to better his circumstances, if possible, than which nothing could be more laudable. Correspondence had been going on with reference to said boy, similar to that I informed you of a few days since, by which means somebody had come for him; but whether it was his master or not, I did not positively learn, and do not care. A man, calling himself U. S. Marshal Lowe, had forms of papers with him, purporting to have been issued by U. S. authorities at Columbus, but mysteriously lacking a seal! There was no assurance whatever, therefore, that these persons had even the shadow of the Great Pirate Act to shield them, and the crowd began to get very ominously restive. By this time the alarm had spread widely, the accessions from Oberlin had become formidable, and the square was nearly full. Hundreds of ladies crowded the sidewalks, the stores, all adjacent windows, and the nearest roofs. The crowd began to cry fiercely, "*Bring him out!*" "*Bring out the man!*" "*Out with him!*" "*Out!*" "*Out!*" Companies of men, fully armed, repeatedly neared the door, ready for their work; but were met as frequently by the local officials before mentioned, with the solemn assurance that if they would only be patient, the Marshal and his men should be arrested for kidnapping, and be judged by the letter of the law.

But minutes lengthened into half hours, and half hours, added to each other, drew on the night. The prospect was getting dark. The rumor was rife, and scarcely questioned, that a telegram had been sent to the United States Marshal at Cleveland for military succor; and although they could not come in by the 5 o'clock train, they might charter an extra. The men would wait no longer, and prepared again for the assault. The poor fellow's pleading face at the attic window stirred the blood too deep for quiet, and the word went round again that *he must be brought out!* The local officers now withdrew, promising not to interfere in any way. Just now, too, the Marshal appeared, under the protection of a constable and one of our party, and, going a few doors one side, drew half the crowd after him to read his papers. He thought that his papers, when exposed to view, would frighten everybody home. Poor man! his simplicity was to be pitied. The warrant of a company of pirates, though they sit in Columbia's capitol, has no right in it; and the power of Democracy was weakness that day. While the Marshal was reading, the front door was thrown open, and the crowd rushed up, headed by persons who carried no illegal, because no concealed, weapons.

The landlord soon appeared here, however, and seriously hindered those who sought entrance. In a twinkling, therefore, a ladder was placed against the balcony, guarded at both ends by the right men, and all went up who desired. Some picked men were marshalled and led up the second flight of stairs to the attic door. Two or three men were inside to guard the prey, and one or more who had better motives. But resistance was not thought of, for, although the assailants would not have harmed the guard so long as they were quiet, the first shot or stroke of resistance would have been answered in kind. After a moment's hesitation, the door was unfastened from within, opened from without, and the next instant, while the crowd rushed down the front way, huzzaing at the top of their lungs, the prisoner was borne out through a rear door, to a carriage in waiting, and immediately took his departure for the North amid the shouts of his friends. I am informed by an eye-witness that the slaveholder and his assistant were in the hall, on the second floor, during the ascent to and the descent from the attic, quietly standing aside out of every one's way, and having no weapons at all in sight.

Nobody here believes that land-pirates have any more right to "life, liberty and the pursuit of happiness" than water-pirates.

As soon as the first burst of rejoicing was over, Marshal Lowe appeared at the attic window, beside the gentleman who had protected him among the crowd, and begged through a protector to know if his life would be safe now that the black man was given up and gone. The cry was, "Yes." Some one shouted, "They will be safe now, if they are never to come again; but if they come again, no one will be accountable for their lives a moment!" The "Aye," "Aye," "Aye," that indorsed this must have made the gentlemen in question feel queer all the way from their hats to their boots.

Since writing the above, I am told that the Marshal's papers were all right, having whatever seal was necessary; but the coward did not serve them, and is therefore, *de facto*, at any rate, nothing better than a kidnapper. The fugitive had been sick for some time, and was still weak. But not daring to lay hands on him in Oberlin, they hired a boy to offer him a ride out into the country and back again, and when he drew up to their carriage, two miles outside the village, they obliged him to change conveyances, and at once hurried him off. They selected the daytime and the dinner hour for their work, for the obviously good reason that every one was then least suspicious. The conduct of Marshal Dayton had put every one upon guard at night, and it would have been almost impossible to have succeeded in any other method beside that chosen. The Marshal's papers were returnable in Columbus, where, of course, everything would have been quietly settled. It was unmitigated kidnapping, so far as it went; but, bless God, it didn't go far. No one was hurt, not a shilling's damage was done, not a shot fired and the boy saved!

The Kentuckian officer appeared upon the balcony, under protection, and said he "had come to execute the laws, but we had been too much for him!" A gentleman instantly sprang upon a box, and begged him to carry back to Kentucky "That no one need come here to carry off our citizens, for they would find us too much for 'em every time! We believe in State sovereignty, and the moment a slave touches Ohio soil he is free, and all the South combined cannot carry him back, if we say No!" The Kentuckian begged, through his protector, in imitation of the redoubtable Marshal, to know if his life would be graciously spared, and received the same assurance that was given before. I have just this moment learned that the use these rascals are making of the indulgence granted them is to tarry quietly in their quarters and plot further mischief. Two students, of yesterday's party, returning to-day for a missing gun, were pursued by the Marshal, and by the hardest driving only escaped him. We shall not tolerate this. If they do not leave soon, we shall send a Committee to see them off. Had they not appeared to realize most fully their hair-breadth escape last evening, we should have insisted upon seeing them on board the next train, without compromise.

But to conclude. The whole line of our return march was triumphal. Nearly every farm-house had emptied its occupants into the road to cheer and bless us, and we returned their greetings in the warmest style. At home, the whole town was out. In front of the Post-Office they joined us in three terrific groans for Democracy, and three glorious cheers for Liberty. In front of the Palmer House these were repeated, and then one, standing up, commanded silence and spoke as follows: "Gentlemen, we know not what hereafter may be attempted. But we want to know who can be relied on. So many of you as will here solemnly pledge yourselves to rally on the instant of an alarm, armed and ready to pursue and rescue, say 'Aye!'"

The response was enough to make a man's hair stand up. It was repeated three times. Three groans were given for Marshal Dayton, through whose voluntary correspondence the fugitive's retreat was discovered, as there are the best reasons for believing. He wisely left town and kept away from Wellington. When he returns, if he dare return at all, he must either come penitent or he may have serious groanings to do for himself. The populace are almost furious at him. Finally, it was voted with deafening unanimity that whoever laid hands on a black man in this community, no matter what the color of authority, would do so at the peril of his life! If the occasion comes, it will be seen that this was no empt talk. Woe to the slaveholder or Marshal that come prowling about Oberlin hereafter! A fugitive cannot be taken from here. A number of speeches kept the crowd together until a late hour. R.

DEATH OF DRED SCOTT.

Some men are born great; others achieve greatness; others have greatness thrust upon them. To this latter class we must assign Dred Scott, whose death has been announced by telegraph, and whose name, for two years past, has resounded from one end of the Union to the other, and is at this moment so often repeated in the great electioneering canvass now going on in Illinois. So far from having been born great, Dred Scott was born a negro slave; and not only that, but he was born in Virginia. This fact not only settled the question in the negative as to his being born great, it also placed an invincible obstacle, whatever might have been his natural talents and endowments, in the way of his achieving greatness. There are countries in which even a negro slave stands a chance to rise to social eminence and position, and to make for himself both name and fame. But here, in these democratic United States, to be born a negro slave is to be cut off from all possible chances of that sort. The only chance, therefore, for Dred Scott was to have greatness thrust upon him—a business undertaken by the Supreme Court of Missouri, and carried to the point of perfect success by the Supreme Court of the United States. Had the Supreme Court of Missouri followed the opinion of its own Chief Justice, and by far the ablest as well as the most honest man on its bench, by confirming the judgment of the Circuit Court of St. Louis, by which he was declared a freeman, the world never would have heard of Dred Scott. He would have died no less obscurely a freeman than he had lived obscurely a slave. It was the Supreme Court of Missouri which, by insisting upon keeping him a slave, first brought him into public notice. But the Supreme Court of the United States made him famous, and they took particular pains to do so. They began with kicking him out of their presence, on the ground that being a negro born in the United States he could not sue in their Court. Had he been alien, although a negro, he might have been heard, but being a negro born in the United States, he had no right to appeal to them, if indeed to any body else for justice. Had the Court stopped here Dred Scott might perhaps have been talked of for a day. But the Court were resolved to secure him a more enduring renown. So, having kicked him out of Court as having no right to be heard, they proceeded nevertheless to decide his case, not for the purpose of keeping him a slave, for their refusal to hear him would have accomplished that, but for the purpose of setting aside the Missouri Compromise, opening all the Territories of the United States to slavery, and pronouncing the incapacity of Congress or any body else to prevent slavery being planted in any Territory of the United States, present or future, into which any slaveholder or combination of slaveholders may choose to carry it. From this moment the name of Dred Scott became a household word in our politics, and so it will remain as long as the contest between Slaveholding and Free Labor shall continue. In fact, it will be mainly by having associated their names with that of this humble negro, and by having attempted to strike through him a blow at Free Labor, that the Judges who pronounced this decision will find a place in history.—*Tribune.*

A SCRAP OF HISTORY—CHANGES.

In the great struggle of 1840, the Whig party, which had scarcely more than crystallized into shape, embraced large numbers of men who now belong to the Republican party, men who have not changed their position since, but simply waited for "things to come round," and who were anti-slavery then, as now. Among them was Mr. Giddings, and none labored harder than he for the result of that memorable year; and no county or district of the whole nation gave so large a majority as that represented by him. In the natural course of things, one who had so labored, and whose constituents had so voted, might have expected a share of favors of the new Administration. But the poison of the slaveholding influence rankled in the national heart then as it does now, except that it pervaded *both* parties then, while one party now dares seek a cure of the disease.

From Mr. Giddings we learn an incident in the history of that day, which shows how deeply that poison infected the rulers at Washington, of whatever party. Gen. Harrison spent some weeks in Washington previous to his inauguration; and during that time Mr. Giddings made his first anti-slavery speech, upon and against the bill of Mr. Thompson, for supporting the Florida War. In it he laid down the great doctrines of the Republican party of to-day, that the power and influence of the General Government should be exerted for *liberty* and not for *slavery*—that freedom was national and slavery sectional. He spoke amidst constant interruptions; and the opposition immediately assailed the Whigs as an abolition party, and a furious assault was made upon the Whigs for holding fellowship with a man who could utter such sentiments. Mr. Thompson, a South Carolina Whig, who had just brought forward that abominable bill, volunteered the vindication of the Whigs from such a charge, in a speech in which he insultingly assailed Mr. G., characterizing him as the most *obscure member* of the Whig party.

Mr. G. replied with just severity, intensely exciting the lords of the lash, and was menaced with assault by Mr. Alford of Georgia.

Many of the leading Whigs were annoyed at the charge of abolitionism; and now that the election was carried, were ready to cast off their true friends, to propitiate the Slave Power. Gen. Harrison even proposed to set the charge of abolition at rest in his inaugural, and prepared a paragraph for that purpose, which, at the instance of Mr. Clay, was so changed as to make it inoffensive to Mr. Giddings, and those who sympathized with him. When Mr. G. called on the President elect, he saw in the coldness with which he was received the visible effects of Southern influence so plainly that he never presented himself again before the General, under whom he had served in the war of 1812, and for whose election he had so assiduously and effectually labored.

Neither Mr. Thompson nor his State had given the Whig party any efficient support; yet Mr. T., being a slaveholder, was promptly appointed Minister to Mexico, from which post he retired, at the end of four years, with an ample fortune, and has long since been politically forgotten.

In the course of the eighteen years since those days, the Whig party has disappeared, and in its place has risen the Republican party, whose leading doctrines are the same as those for which Mr. Giddings was denounced as an "obscure member," and in defence of which the President, who had swept the political battle-field like a hurricane, dared not lift his voice, but sought to repudiate, as a contamination; and the Charleston *Mercury*, the leading paper of South Carolina, now acknowledgingly says:

"For our part we have, for some time past, looked to the *mastery of the General Government by the Abolitionists to be just as sure to take place as any other one I morally certain in the course of human affairs.* The whole history of the country, for the last twenty or thirty years, points to this result as inevitable in the usual course of things. The South could, ere the battle was fought and won, have broken up the deadly sequence of effect from cause, which was rolling over her destinies; but she has failed to interpose for her protection, *and now no mortal effort within the Union, in our judgment, can arrest the triumph of abolitionism in seizing the Government.* It may be propitiated and postponed, as the man pursued by wolves arrested their attacks by throwing one child after another out of his carriage—but wolves overtook and devoured him at last."

Through these changes that President and many of his most prominent friends played out their parts, and made their final exit. Thompson and Giddings still live, one rich in the spoils of office, and the other rich in the conscious satisfaction of duty done. We hope they may yet see the final triumph of the principles on which they then differed.—*Ashtabula Sentinel.*

SLAVERY IN THE NORTHERN METHODIST CHURCH.

From The Northern Independent.

SOLON, Cortland Co., N. Y., Aug. 31, 1858.

BR. HOSMER: You would confer a favor upon many of your readers, and, I think, promote the cause in which you are engaged, by stating in your paper the number of slaveholding Conferences there are in the Northern M. E. Church. (1) Also as nearly as may be, how many slaveholding ministers, and how many slaveholding members in those Conferences. (2) Also the names of those Conferences. (3) Believing that such information is needed, and that it would greatly promote our common cause, I have been induced to make this request. S. BURGESS.

1. The number of direct slaveholding Conferences, or Conferences in which both slaves and slaveholders live, is seven. But the number of Conferences in which slaveholders live is much larger, comprising probably all the border Conferences in the free States, and several remote from the border, such as New York, New York East, &c.

2. It is difficult, in the absence of all official statistics, to determine accurately the number of slaveholders in the M. E. Church.

Rev. J. M. McCarter, a member of the Philadelphia Conference of the M. E. Church, has lately published a pamphlet in which he estimates the number of slaveholders in the Philadelphia Conference at 1 500, and the number of slaves owned by them at 4,000. These are his exact words:

"*Many of our private members are slaveholders.* • • • • We have come to the conclusion that there are about 1 500 members of our Church in the Philadelphia Conference who are slaveholders • • • • These, we think, are owners of about 4 000 slaves. *Many* of our stewards are slaveholders • • • • One-half of the whole number of stewards on those districts (Easton and Snow Hill) are probably slaveholders. While on the upper portions of Maryland, and in Delaware, they are comparatively as one to five; on the southern portions of both districts the precise reverse may be taken as the ratio (i. e five to one). One-half of the trustees of Churches are probably connected with slavery. Exhorters, leaders, and local preachers, are slaveholders."

When it is remembered that the Philadelphia Conference has less slave territory than any other slaveholding Conference, we may form some idea of what the aggregate must be. If Philadelphia Conference has 1 500 slaveholders, Baltimore, East Baltimore and Western Virginia must each have at least two or three times as many. Giving them, however, only twice the number belonging to Philadelphia, we have in the four Conferences named 10 500 slaveholders. In addition to the Conferences named, we have four others, all in the slave States, and all involved in the sin of slaveholding, but to what extent is unknown. Our membership, however, in these Conferences, is quite limited, and for this reason it is likely the number of slaveholders is not large. It is greatly to be feared that nearly all the members of our Church in the slave States are slaveholders. The extreme repugnance of the preachers and people there to all anti-slavery movements proves conclusively that our Church is overrun with slaveholding. Slaveholding is not the exception, but the rule. If this is not a fair deduction from the sensitiveness of the Church in that region, we are at a loss to account for so strange and pernicious a development.

It is not probable that we have a great many travelling ministers who are slaveholders, and yet, as a minister has the same moral right that any other man has to hold slaves, it is to be expected that the rules of Discipline against it will be evaded in the slave States. From what transpired at the late Philadelphia Conference, it is pretty certain that the rule is becoming a dead letter. Although several members of the body were found to be slaveholders, not little notice was taken of the fact and they were suffered to pass without investigation or censure. This manner of treating cases of alleged slaveholding in the ministry shows how the thing is viewed by the Conference. It was regarded as a mere technical infraction. And in this we must say the Conference was consistent with itself, if not with Methodism; for a body of preachers should not arraign one of its own members for doing what is considered to be right in a layman. If it is not wrong for the laity to hold slaves, it is not wrong for the ministry to hold them. It is a fair inference that our ministers in the slave States and along the border will soon be openly slaveholders. Our local preachers in that region are now slaveholders, and there is no good reason why the travelling preachers should be denied the privilege. The Discipline ought to be amended in this particular. Why shall our self-sacrificing itinerants be forbidden to follow in the steps of the Patriarchs? We cannot give any definite number in reply to the question of our correspondent, but it would not be extravagant to set down the number of slaveholding preachers in the various Conferences at one hundred, with the fair prospect that, if slavery is not utterly driven from the Church, we shall very shortly have one thousand. We must have already several hundred local preachers adorning the Church, with the Patriarchal excellence of chattelism; and from what we know of our Southern itinerant brethren, they will not long consent to be outstripped in the race of virtue by mere local preachers.

3. The names of the Conferences having slave territory are Philadelphia, Baltimore, East Baltimore, Western Virginia, Kentucky, Missouri, Arkansas. If the evil were confined to these Conferences, it would be well, but unhappily it is not. Slaveholders, for one reason or another, quit their Southern homes and reside at whatever point they please in the free States. This cause is fast reducing us to a homogeneous condition, and the distinction of slaveholding and non-slaveholding Conferences will soon cease altogether. We must be better or worse.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, SEPTEMBER 25, 1858.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard, 138 Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard, 138 Nassau street, New York.*"

ANNUAL MEETING
OF THE
PENNSYLVANIA ANTI-SLAVERY SOCIETY.

THE Twenty-second Annual Meeting of the PENNSYLVANIA ANTI-SLAVERY SOCIETY will be held in HORTICULTURAL HALL, WEST CHESTER, on WEDNESDAY, THURSDAY and FRIDAY, the 6th, 7th and 8th of October, commencing the first day at 10 o'clock A. M.

We earnestly invoke the members and friends of the Society, by their interest in the cause which it is our aim to promote, and their regard for the credit of the State which it is our purpose to redeem, to be in punctual attendance at the time and place appointed, ready to contribute their part, whatever that may be, toward the object of the meeting. We also extend a cordial invitation to the Friends of Freedom everywhere to meet with us when we come together and share with us in our deliberations.

Distinguished advocates of the cause will be present, and no reasonable pains will be spared to make the occasion one of interest and profit.

By order of the Executive Committee,
JAMES MOTT, *Chairman.*

A HOUSE DIVIDED AGAINST ITSELF.

WE inserted in THE STANDARD of the 11th inst. the excellent article of Dr. Cheever, from *The Independent*, showing the systematic complicity of the American Board of Commissioners for Foreign Missions with slavery, but we had room for only a sentence, instead of a column, upon the very different tone of the *editors* of *The Independent* on the same subject.

Pious talk has usually been accepted among pious people as a complete and satisfactory authentication of character, a sufficient endorsement of whatever might be found in its company, a receipt in full of all demands. *The Independent* has been showing, for a few years past, by illustrations drawn from the *New York Observer* and the functionaries of the Tract Society, that this sort of talk, far from necessarily designating a right inward and spiritual state, may be the cover of bad principles and ill purposes. It has *begun* this work, only in self-defence, and making very cautious and limited applications of the general lesson taught by it. The same principle, applied to its own editorial columns, would reveal things as strange, and as note-worthy, as the pro-slavery piety of the Tract "management." But so difficult is it to change what the education of a whole life has been establishing, so difficult is it to secure the application of reason to that which has been considered the department of faith, that probably very few of the subscribers to *The Independent*, even of those who are best pleased with its sharp criticisms upon *The Observer*, have used their minds freely enough to distinguish that the former paper maintains the same sort and degree of complicity with slavery in the Foreign Mission Society as the latter does in the Tract Society.

But for the providential connection of Dr. Cheever with *The Independent* as "Special Contributor," the readers of that paper would never have learned, through its columns, the pro-slavery position of the American Board of Commissioners for Foreign Missions. In the article above referred to, Dr. Cheever has shown, with his accustomed accuracy and vigor, how that body are at present prostituting their influence as a missionary society to the direct support and the indefinite continuance of slavery. He has shown, unmistakably, that the business of repudiating slavery, and severing themselves from connection with it, is legitimately before them; that the responsibility of direct action in regard to it is *now* upon them; that the efforts in opposition to this iniquity in our land might be very greatly strengthened and forwarded by some distinct and immediate utterance, by the Board, of God's truth in relation to it; that the direct, positive and palpable nature of the connection of the Churches under the American Board in the Choctaw and Cherokee territory with slavery, and their submission to its laws, absolutely forbid the continuance of the Board in such a relation; that the laws in support of slavery among these Indian nations are so grossly oppressive that a Church giving its countenance to them in the manner the Board does is really taking an attitude against God, and has reason to expect swift judgment and destruction at his hand; that the position of the Board—in not only refraining from the rebuke of these enormous sins, but entering into partnership with them—is such a treason to the Gospel, and brings such a reproach upon the truth, as no counter profession or testimony can remove; and that the sanction of these sins, under pretence of a righteous expediency, legitimately brings up the inquiry whether *all* the piety represented by that Board and its Churches be not debased and rotten.

Such, according to the unimpeachable testimony of Dr. Cheever, is the present position and the present guilt of the American Board. But some previous passages of their history, which we will now rehearse, give a deeper tinge to this guilt, by showing it to be part of a settled and persistent policy to offer no obstruction, by word or deed, to slavery.

So long as twenty-one years ago, the missionaries of the American Board in the Sandwich Islands, feeling at once the atrocious wickedness of slavery itself, and the detrimental influence of its allowance in the United States upon their missionary work, made earnest and faithful appeals to the Board, their employers, and to their other friends at home, against slavery and in favor of immediate emancipation, sending, among other things, a tract, and a letter sheet of resolutions in regard to slavery, printed on the mission press, for distribution among Christians in this country.

How were these documents, and the appeal which they contained, received by the Board of Commissioners?

Without expressing the least sympathy for either the sentiments or the course of action thus suggested to them, they immediately adopted the following resolution.

"In general, the sole object of the printing establishments connected with the missions of the Board shall be to exercise a direct influence upon the surrounding native population, and NO MISSION OR MEMBER OF A MISSION MAY PRINT ANY LETTER, TRACT OR APPEAL, AT THESE ESTABLISHMENTS, AT THE EXPENSE OF THE BOARD, WITH A VIEW TO ITS BEING SENT TO INDIVIDUALS, OR COMMUNITIES, IN THE UNITED STATES."

This resolution was adopted by the Board in September, 1837. It was reaffirmed, after discussion, in September, 1839, and it still remains in force.

It appears, then, that the testimony of the Gospel against slavery must not be printed by the missionaries "*at the expense of the Board*"! If we consider that the Board itself is living on the funds contributed by the Christian community for the diffusion of the Gospel, that it gives to the missionaries only what it has received for that very purpose, and that the persons thus insolently rebuked had given *themselves*, with their small worldly possessions, for the advancement of the same cause, and thus had no means of preaching this part of the Gospel to the people most in need of it, except by using the paper and ink purchased by the Board with the funds thus contributed, the clause quoted above must appear a cruel addition of insult to injury. If the missionaries from America found their work hindered by American slavery, why should they not protest against it? If they found a fire opened in their rear by the shameless extension of heathenism at home, under the eye and with the sanction of the Board, why should they not use the means furnished them by the Christian public to remonstrate against it?

We have thus seen that the disposition of the Board was to allow no protest against American slavery at large. But when their mission Churches were formed among the Choctaws and Cherokees, they were necessarily brought into the position of choosing, either directly to accept or directly to reject slavery. And the missionaries, knowing the disposition of the Board, accepted it without hesitation, and admitted slaveholders to their Churches as Christians, without even a remonstrance against the guilt inherently belonging to that relation. The power to keep the Churches free from that iniquity was thoroughly in their hands from the beginning. They did not choose to exercise it; did not *wish* to exercise it.

Slavery *is* robbery, and necessarily suggests and includes most other vices. Why, if the missionaries prohibited any *other form* of robbery to their church-members, did they accept and license this? Why, accepting and licensing this worst form of robbery, did they exclude, and stigmatize as sinful, every minor form of it? Does the Christian law protest against the stealing of oxen and horses, and yet allow the stealing of men, women and children? It would seem that the missionaries of the American Board among the Choctaws *do* take this view of it, and that the Board itself sustain them in so doing. For in their Annual Report (1857, p. 148) they insert the following testimony of one of their missionaries among the Choctaws.

"Crime has abounded during the past year, especially the stealing and selling of horses. There has been such a demand for ponies in Texas that the temptation has become very strong; and there are so many good ponies on the prairies that great facilities exist for this business."

The sentence immediately following this in the Report, and closing the statement of the Board respecting the Choctaw mission, is very peculiar and note-worthy. It is as follows, being the comment of the Board on the preceding statement of its missionary.

"Still we may hope that He who keepeth covenant and showeth mercy will not forsake this interesting people, but that his grace will abound unto them more and more."!!

If we remember that the pious missionary who stigmatized horse-stealing as "crime" in the former of these quotations takes man-stealers into his Church without question, and obeys their laws by refusing to teach reading and writing to their slaves—and that the pious Secretary who wrote the latter sentence had joined the pious Board in a direct vote of approval of this position on the part of all their missionaries in that slaveholding region—we shall find much pertinence in the question which Dr. Cheever puts to the readers of *The Independent*—"Is *all* our piety debased and rotten, that under pretence of a righteous expediency it can sanction this?"

The question is of the quality, not the quantity, of this piety. The commodity is abundant, such as it is, among the Choctaws, as we learn from another portion of the same Annual Report, p. 146, as follows:

"The services held in connection with the spring meeting of the Choctaw Presbytery were uncommonly interesting; and, in June last, Mr. Stark employed the following language: 'The presence of the Holy Spirit is felt and acknowledged. We see more thoughtfulness, more solemnity, more of the spirit of prayer, than usual. The minds of our people are generally more accessible.' In July the same brother wrote again: 'The prospects of our Church were never brighter.'"

All this bears a close resemblance to what has just taken place among ourselves. The prospects of *our* Church were never brighter. A great revival of the American religion has just taken place. Numerous prayer-meetings are established, in which any one may address God or man for the full space of three minutes, if he will avoid "controverted topics." Many have newly become pious, and added their strength to that of "the great bulwark of slavery"; and the people who were pious before, that is to say, the members of the American Tract Society, have lately come together in unusual numbers to vote that they will sustain the pro-slavery position and policy of their officers.

Now let us look at the position of the editors of *The Independent* in relation to the support given by the American Board to slavery. They know all that Dr. Cheever has told us of the guilt and the determined persistency of this support; yet they not only abstain from rebuking the Board, but they use their utmost endeavors to sustain its character and credit, to enlarge its funds, and to pass over in silence, or gloss over by misrepresentation, the evidence of its wickedness. They knew that, from the beginning of the Choctaw and Cherokee missions, the Board had allowed their missionaries *to receive slaveholders as members, in good and regular standing, of the mission Churches.* They knew that, in spite of remonstrance from a minority at the Annual Meetings of the Board, this authentication of slavery had been continued, undisturbed by the more stringent and oppressive anti-abolition laws lately made by the members of the mission Churches. They knew that the Board, after an implied consent to this iniquity from the beginning, *ratified it by a formal vote* at their meeting at Hartford, in September, 1854, and that this position continues unchanged. Yet these editors, in calling attention, more than a year ago, to the Annual Meeting of the Board then approaching, shamelessly declared—"The question of slavery *was settled* UPON A SATISFACTORY BASIS at Hartford." And they further added, as if to clench this pro-slavery provision against future assault—"The great questions of principle and policy which have sometimes agitated the Board are now *settled for this generation.*"

And now, in this very year, in the very number of *The Independent* previous to that in which Dr. Cheever drew so fearful, yet so just, a picture of the guilt of the American Board, the editorial columns urged the community to sustain that profligate institution by a larger attendance and more liberal contributions than ever.

Are we not right, have we not been right, in urging our readers to note the difference between the popular American religion and the *Christian* religion? If the editors of religious papers commonly deemed reformatory, like *The Independent*, are so willing to abandon purity for the sake of peace, what must the common herd of "religious papers" be? If these things are done in the green tree, what shall be done in the dry? Do not the facts here mentioned go to swell the already long catalogue of proofs that "the American Church is the chief bulwark of American slavery?"

MR. RICHARDS'S SCHOOL FOR FEEBLE-MINDED CHILDREN.—Mr. James B. Richards, who was formerly connected with the Massachusetts School for Idiots and afterwards Superintendent of a similar institution in Pennsylvania, opened a private institution for imbeciles in this city two years ago. Mr. Robson, an intelligent English traveller, lately visited this school, and spoke of it in very flattering terms, as follows:

"I spent some hours, on Wednesday last, at Mr. Richards's Establishment, Fifth avenue and One-hundred-and-Thirty-first street, and was much struck with the wonderful development of educational and training powers shown there—children of both sexes and in various stages of idiotcy were a pleasing as well as a painful sight to look upon—painful to see such mental disorder and weakness; but pleasing and touching to see how they loved Mr. Richards, and what cheerful and immediate obedience they yielded to his requests. It has been said that the end of all government is to secure the right man in the right place. How carefully should a great people cherish their great men—their first men in every department of life and society; and such a man is Mr. Richards in the department of social usefulness he has undertaken. I had never seen anything of this kind before, and my first impression was how useless to waste labor on such unpromising materials. But when I reflected that each child was the subject of a father's and mother's love, and that to such love the development of the affections and understanding of their unfortunate offspring must ever be a subject of pleasure and thanksgiving, I felt that Mr. Richards had devoted himself to a noble work, in which I could cordially bid him God speed. To those of your citizens who have not seen such an institution, and still more especially to those who have offspring in this suffering condition, a visit to his establishment could not fail to give satisfaction and pleasure of no ordinary kind."

We take pleasure in expressing our belief that commendation in this case is worthily bestowed.

CHEERS FOR OBERLIN!—The letters from Oberlin, copied in another column, will gladden the heart of every friend of the slave. The people of that place have shown what the whole North might do, if so disposed, to make kidnapping on our soil an impossibility.

THE ATLANTIC CABLE is at fault. No communication has passed over it since Sept. 3d. The managers think the cause of the interruption is near the land at the eastern terminus, but this is by no means certain. Whether the stoppage is likely to be temporary or permanent, no one can tell.

"THE FREE SOUTH."

THIS is the new name assumed by the journal known to our readers heretofore under the title of *Kentucky Weekly News.* The editor is Mr. WILLIAM S. BAILEY, whose self-sacrificing perseverance in maintaining an unshackled press on slave soil entitles him to the thanks and liberal support of the friends of freedom in every part of the country. His paper is conducted at once in a spirit of boldness and catholicity, which the political anti-slavery papers at the North might profitably imitate. While the organs of the Republican party in the Free States, with rare exceptions, either ignore entirely the operations of the American Anti-Slavery Society and the utterances of its faithful and eloquent champions, or refer to them only by way of abuse or disparagement, *The Free South* does not hesitate to lay before its readers the bravest utterances of Garrison and Phillips, or to copy strong articles from *The Liberator* and THE STANDARD. Naturally sympathizing with those whose anti-slavery activities are chiefly employed in political channels, it still appreciates the fidelity and usefulness of those Abolitionists whose conscientious convictions keep them from the polls, and who wage an unceasing moral warfare against slavery and its supporters. Vermont is a Republican State, and full of hereditary anti-slavery sentiment; and yet when the great leader of the modern Anti-Slavery Movement went to that State recently to address the people on the subject of slavery, the Republican journals were too cowardly, or too much under the influence of unworthy prejudice, to show him any countenance, or treat him even with common civility. They took no pains whatever to apprise their readers of his coming, nor did they report one of the eloquent and masterly speeches which he delivered in the State. The contrast between the spirit which rules such journals and that which presides over *The Free South* is very suggestive. Men may dally with anti-slavery in the Green Mountain State, and use it as the rallying cry of a triumphant political party, without being baptized, in any way, into the spirit of genuine Abolitionism; but he who encounters slavery face to face in the slave States can hardly fail to appreciate the labors of the American Anti-Slavery Society and its friends.

The spirit of *The Free South* is much broader than that of the Republican party, as may be seen by the following extract from an editorial article upon "What the Free States have Done for Slavery."

"The slave States never could have perpetuated slavery by extending its domain without the aid of the free States. They have been the aiders, abettors and conspirators in this crime against God, against the Constitution of our country and the rights of man. Without free State votes, the Slave Power never could have carried a single measure in Congress; it never could have added a single slave State to the Union, or elected a President to serve its purposes. On the other hand, the free States, without a single vote from the slave States, might have consecrated every foot of our territory to freedom, and might have made every new State come into the Union with a free Constitution. But instead of this, they have enabled the slave States to do what they could not accomplish alone—to add more slave States to the Union and to open our territories to the slaveholders with their herds of human cattle.

"See what the free States have done for slavery! They could have done for freedom all that they might have desired, though all the slave States had, in a solid phalanx, opposed every measure. But without help from free States, the Slave Oligarchy was, as it is now, utterly powerless. It could not now keep Kansas out of the Union three months longer, nor could it for a longer term keep the territories open to slavery, or visit with fine and imprisonment the citizen of a free State who gives food and shelter to a brother man, seeking for that liberty which is the common birth-right of every human being.

"Yet we hear men in the free States saying, 'We have nothing to do with slavery *in the slave States.*' We reply, and the charge is susceptible of the clearest proof, in nine of those States, men in the free States have established slavery; they have invited slaveholders with their human chattels to take possession of the territories; they have enacted a tyrannical Fugitive Slave law, and they are, at this moment, in political speeches, in resolutions of Conventions, and in the columns of newspapers, *both Democratic and Republican, pledging themselves to the Slave Power, that if it can make any more slave States out of free territory, it shall have their aid in bringing them into the Union.*

"'The free States have nothing to do with slavery in slave States!' Never was a more egregious fallacy imposed upon the human understanding. The free States perpetuate slavery in slave States by extending it where it did not previously exist, thus creating a fresh market for slaves and increasing their value in the old slave States.

"Here on the soil of a slave State, we appeal to men in the free States to cease from meddling with slavery by perpetuating it in the States where it now exists, and to assist in undoing what the free States have done for slavery. Will men in those States cut themselves loose from the shackles of party and dare to interfere a little in favor of liberty and human rights? There are some noble souls, we know, in every free State, who are determined that the interference shall not all be for slavery, and it is to these noble men and women, and to such as they, we look for that substantial aid that shall help free the South from that withering blight which the North has enabled her to bring upon herself and also upon the whole Union."

On some points *The Free South* differs from us, but its anti-slavery spirit is so genuine and hearty that we do not hesitate to commend it to the patronage of Abolitionists. Address Wm. S. Bailey, Newport, Ky.

NATIVE AFRICANS IN LONDON.—The London *Morning Star* of a recent date makes the following interesting statements:

"In the course of the last month or six weeks several native merchants and other Africans from the West Coast have been staying in London, and it is understood that many young persons from that part of the world have been sent to England for education. It is impossible not to hail both of these facts as gratifying indications of the desire on the part of the natives of Africa, to raise themselves by their own praiseworthy exertions amongst the civilized nations of the earth.

"A few days ago some of the more influential African gentlemen still remaining in London were invited to meet for the purpose of considering whether an association of their own class might not with much advantage be formed, and, having its centre of organization in London, be made the means of greatly facilitating any well-devised measures for the promotion of that self-effected advancement which they have at heart, and which the true friends of Africa in this country have long desired to encourage and assist. Such an association of enlightened Africans would in some respects resemble the well-known associations of the citizens of the United States, inasmuch as they might have a day for annual social meeting when they happen to be together in England, at the stated period from various parts of the African continent. Not only might mutual relations and friendships be formed and strengthened, but an important exhibition in favor of Africa would be made before the civilized world.

"The chief benefit of such an association might, however, be of a much more enduring and important character. The nucleus of the association should have some local habitation, and exist permanently, so as to be able in the intervals between the annual meetings, and at all times, to receive well-introduced Africans from any part of the continent, and assist them with information and advice whenever, as strangers, they may be liable to fall or be imposed upon in their pursuits through the want of such help. Through the cooperation of the Aborigines' Protection Society, or of some similar influence, cases of real grievance might be enabled to obtain timely redress, whilst in other cases, in which the subjects of complaint may have been misapprehended, satisfactory explanations might be at once advantageous to the African and the European.

"The suggestion was most favorably received, and the small preliminary meeting separated with the resolution to promote the design, both in England and on the Continent of Africa. The project has our cordial good wishes, and we trust that it may be pushed to prompt and satisfactory operation."

The London *Statesman*—a sound anti-slavery journal—copies the above and adds:

"The friends of the negro will hail this movement with great delight. But what will Mr. Dallas say? Does it not look somewhat like a backhanded blow at Southern 'American principles'? No thoroughgoing Democrat or Union-wo shipping Republican can possibly look with approbation upon a movement which recognizes any blood-relation of Uncle Tom as 'a man and a brother,' though ever so white-skinned."

THE SLAVER CASE AT CHARLESTON.—The Charleston *Mercury* of the 16th inst. says:

"That portion of the crew of the slave brig Echo, who have been for the last fortnight confined in the Charleston jail, were yesterday brought before Robert C. Gilchrist, Esq., Commissioner of the United States, for examination. The testimony of Lieuts. J. M. Bradford and C. C. Carpenter was taken and concluded. These gentlemen were bound over to appear at the next sitting of the United States Circuit Court, at Columbia, on the fourth Monday of November next, when the trial of the accused slavers will take place before Hon. James M. Wayne, Associate Justice of the Sup

tending for the reception of the sacramental wine the hand that has just been used in scoring the back of a wretched and helpless slave? Do not this zeal against jewelry and this indifference to blood-marks upon the hands of communicants remind us instinctively of those who, more than eighteen centuries ago, "strained out a gnat and swallowed a camel"?

PERSONAL.

Longfellow's new poem, Miles Standish's Courtship, will be published on the 15th of October.

Mr. Giddings is engaged in writing a "History of the Anti-Slavery struggle in Congress."

Brigham Young, according to a recent report from Utah, keeps himself concealed, and lives in constant danger and fear of the vengeance of his own people, who have become greatly incensed at the unveiling of his numerous frauds.

Bishop Janes, of the M. E. Church, had a narrow escape from death, in Indianapolis lately. He was passing along the street from the residence of Bishop Ames, when he was struck in the face by a shot from a gun fired by some boy, and painfully wounded. The shot entered the left cheek and penetrated the side of the nose. A surgeon soon extracted the shot.

The Boston *Advertiser* says of the Hon. Charles Sumner that at the last accounts he was on his way to Aix in Savoy, where douches and ice were to be applied to the spine. After a few weeks of this treatment he was to return to Paris, when the fire was again to be applied. It is too early as yet to say what may be the result. If pain and suffering, borne with heroic endurance could ensure health, he certainly would have it. Meanwhile we are grieved to learn that one result of the active surgical treatment he has undergone has been the development of neuralgic pains in the chest, which have added to the discomforts of his long martyrdom.

A private letter just received from our colored friend, William P. Powell, formerly of this city, but for many years a resident of Liverpool, contains this statement: "Perhaps you will be pleased to hear that my son, Wm. P. Powell, Jr., passed his examination and was admitted a 'member of the Royal College of Surgeons' in London, on the 9th ultimo; and also a member of the 'Coombe Lying-in Hospital, Ireland.'" Mr. Powell's numerous friends in the United States will be gratified at this intelligence, which shows that in England a black complexion is no bar to scientific advancement.

A correspondent of the Troy *Whig* thus describes a visit to the residence of the poet Whittier:

"Amesbury, a small manufacturing village about thirty miles east of Boston, is situated in the midst of the romantic scenery of eastern Massachusetts. Around us the hills lift their lofty heads, and the green meadows smile at their feet as if worshipping in joy their glorious grandeur—while the Merrimac winds its silvery way in their midst, toward old ocean, which, at a short distance, 'sings its monotonous song forever and ever.'

"In a little cottage, surrounded by waving trees, lives the Quaker poet Whittier, one of New England's choicest bards; and from this quiet spot have gone forth those songs of labor and freedom which have made his poetry so popular, although his opinions on some subjects may be acceptable but to a few. He is a grave, quiet looking man with an intellectual countenance, and one of the firmest, most expressive mouths I ever met with. It is the attractive feature of his face, on meeting him; the idea of intellectual power and fitness would at once suggest itself, while his plain garb but adds to the effect."

THE WESTERN ANTI-SLAVERY SOCIETY will hold its anniversary at Salem, Columbiana Co., Ohio, on the 16th of October. Mr. Garrison is engaged to be present. The *Bugle* says:

"The coming meeting is one of much importance to the success of radical anti-slavery in the West, and we are especially desirous of seeing, on that occasion, as many as possible of the tried and thorough friends of the Society. We hope all those who can will come up to this meeting prepared to give their counsel and aid at this important crisis of the enterprise. Never was there more need of faithful testimony to the truth, or liberal and efficient action than now; for never were the corrupting influences of party—of prejudice and compromise, working more terrible havoc to the cause of the slave than now. The honest are being perverted and the very elect deceived.

"In consequence of the financial embarrassments of the last year added to our former feebleness of numbers and means as compared with the work before us, we seem to have accomplished but little, though we have done what we could as a Society; and some individuals have done nobly in contributions and labors. The coming anniversary should witness some means devised to increase our labors and extend our usefulness.

"The slave still pines in his chains. The spirit of slavery rules unsubdued, and many who worked busily against it of old are beguiled and betrayed by false hopes and groundless expectations, and every possible motive to do and dare for the right is beckoning us on. Make arrangements then to come to this sixteenth Anniversary of the Western Anti-Slavery Society."

EFFECTS OF SLAVERY.—A correspondent of the Cincinnati *Gazette*, travelling in Eastern Tennessee, is telling the readers of that paper what he sees and hears. In one of his letters he relates this incident:

"This morning one of those little things occurred which show far more plainly than elaborate argument, the character of a country. It was about eight o'clock in the morning, before the stage was ready for starting, the cool portion of the day having passed already, but we were seated at last and were off. After driving about fifteen rods from the hotel, the driver halted, to have several shoes set upon his horses, the passengers the mean time sitting in the coach within sight of the starting-point One such fact as this is worth more than a treatise in illustrating the spirit of a land. Yonder is a colored woman washing; she lays the clothes upon a thick plank, and *mauls* them with a heavy club, and this affords another instance of the state of the arts. A gentleman who is with us says that he purchased a mowing-machine last year, but it could not be kept in order, and this season he has not taken it out. I was not surprised, for the machine was put into the hands of his slaves, and when the 'boys' are capable of working Northern machinery successfully, the days of their slavery will be numbered. The proper use of modern machinery requires a hand that is not enslaved, and with slave labor the South cannot emerge from her present condition."

"THE HOUR AND THE MAN" (the new daily established at Albany to support Gerrit Smith) thus explains the way in which its columns were employed to stigmatize the Utica Convention as a "free love" gathering:

"Our office is in connection with the Albany *Daily Transcript*. The hands that put up the latter put up ours. The telegraph comes to us both, under their charge, and it is transferred from one to the other by them as is convenient. We detected the night telegraph nick-naming this Convention as a "Free Love Convention," and instantly ordered that it be entitled by its own name and not by a false one—and if any article from *The Transcript* has been transferred to our columns disrespectful of the Convention we don't know it, certainly none has been written or authorized by us. We are not qualified to speak of it at all, and may not belie it."

We are willing to make generous allowance for the mistakes which must occur in getting out a daily paper under the disadvantages above alluded to; but we must remind our cotemporary that, whatever alterations may have been made in the *headings* of the Utica despatches before they were transferred from *The Transcript* to *The Hour and the Man*, the despatches themselves, as they appeared in the latter from day to day, were stuffed with the dirtiest falsehoods—the same falsehoods, too, for which the headings were condemned. Those despatches were made to order by some unscrupulous reporter at Utica, and their appearance, without protest or explanation, in *The Hour and the Man*, we must regard as inexcusable.

ECCLESIASTICAL REBUKE.—On Sunday, the 25th of July last, the Rev. Mr. Carden, an Episcopal clergyman of Philadelphia, preached at Cape May, N. J., and administered the communion, "*calling on the resident Methodist minister to assist him in the administration of the elements.*" For this "act of misbehavior," committed within his Diocese, the High Church Bishop of New Jersey came out upon Mr. Carden with a formal and public rebuke, forbidding him to officiate in the Diocese thereafter. The sin of Mr. Carden was in treating a Methodist clergyman as a Christian minister! He might have gone all through the State of New Jersey, preaching in favor of slavery as a Divine institution, sanctioned by the Scriptures, without calling forth any protest from Bishop Doane. To prostitute Christianity for the defence of a system which makes merchandise of the bodies and souls of men, women and children, consigning them to perpetual ignorance and degradation, is no offence against the law of the Episcopal Church; but for a minister of that Church to recognize as a Christian teacher the minister of another communion is a sin worthy of solemn Episcopal denunciation!

UNITARIANISM IN ENGLAND AND THE UNITED STATES.—On Sunday evening last the Unitarian congregations of New York, Brooklyn and Jersey City, with their pastors, united in a special service at the Church of the Messiah (Dr. Osgood's), to welcome the Rev. WILLIAM HENRY CHANNING, who, after filling the Unitarian pulpit in Liverpool a period of four years, recently returned to the United States to spend a little time with his old friends. Mr. Channing delivered an eloquent discourse, abounding in Christian and philanthropic sentiment; but we were sadly disappointed that, in speaking of the duties of Liberal Christians in this country, he uttered not so much as a word to remind his hearers of the obligation resting upon them to labor for the extirpation of slavery. Considering the speaker's former relations to the anti-slavery cause, this omission affected us painfully.

For The Standard.

TO THE VOTERS OF MASSACHUSETTS.

Ho! ye who breathe the bracing air o'er Massachusetts hills,
Or nestle in her lovely lap among meand'ring rills!
Ye men of might and potent will, who make and unmake laws,
Go ye, devote the Bay State soil to Freedom's holy cause.

Let not another crouching slave within her bounds recoil,
Or curse with Slav'ry's pois'nous tread old Massachusetts soil,
But send abroad to all the world the stern and just decree,
That ev'ry man who treads her ground stands forth in manhood free.

Go ye, enact, without delay, that no base tyrant can
Demand God's image, black or white, to prove itself a man;
That none can alienate the rights which God his Maker gave;
That no base Judge can doom a *man* to be a chattel slave.

Decree that never through your halls shall there be heard again
The footfall of a tyrant-knave, or clank of Slav'ry's chain;
Let not the southron longer use your courts to kidnap men,
To send them bound and bleeding down to Slav'ry's hateful den.

Allow each Massachusetts son in peace to eat his bread,
And leave no spot within her bounds kidnappers' feet to tread,
That there may be one happy spot where man need fear no rod,
While he shall kneel on Freedom's soil and humbly worship God.

While Hist'ry paints, with patriot hand, the trying scenes of yore,
When Freedom was the rallying cry which rang from shore to shore,
Let not the sacred turf which grows above your fathers' graves
Be longer press'd beneath the feet of tyrants or of slaves.

Spread over Massachusetts soil the boughs of Freedom's tree,
That ev'ry man beneath its shade may know that he is free;
Then shall the breeze from Plymouth Rock each godlike soul inspire,
And fan afresh on Freedom's shrine her dim though quenchless fire.

Rutland, Mass., Aug. 1858. J. E. E.

From our Boston Correspondent.

NO. CCXXXV.

THE ARGUMENT.—The Correspondent on his silence—His ideas as to letter-writing—He finisheth laying the Cable—He disposeth of the despondent doubts—and transhipmenteth to the Birth-day of Boston—He describeth it as it was—He commendeth Free Trade—And mourneth over the lost Gardens—And also over the impending destruction of the Franklin House—He compareth it with Mount Vernon—He groweth political and beholdeth the Worcester Convention and the stab in the dark at Mr. Sumner—Also of the Democratic dish—And of the Courier's swallowing of the same—He treadeth lightly on the ashes of Gov. Gardner, and concludeth, &c. &c. &c.

BOSTON, Sept. 20, 1858.

It is so long since my last letter that I have forgotten where I left off. For various sufficient reasons I have not been in the mood of letter-writing lately when the due time came round, and so I have let it pass. For letter-writing is a thing which must be done with a will, or it had better be let alone. I do not feel any very especial vocation to the work now, but I think it is time that I let my old friends of THE STANDARD know that I yet live, lest they should forget that I ever did.

I believe my last letter was written just at the time of the Cable-fever, which was raging with such fury all over the country. We did not have it here anything like as bad as you did. In fact, it was no more than a case of Varioloid compared with your more confluent access. I don't know whether it were the predominance of English blood in our veins, compared with the mixture of currents which make up the ruddy drops that visit your sad hearts, that made us take the cable-success with very much the same equanimity that the English showed on the other side. We, certainly, were not thrown off our centre, at all, and thought that one explosion of a hundred guns—or a hundred explosions of one gun—and a moderate exhibition of fireworks and a reasonable crop of colored lanterns on the trees of the Common, was as much as the occasion called for. I don't think that our City Fathers even ate a single dinner at the common expense to the glory of Mr. Field and the Cable. I find that there are very serious doubts as to whether all the rejoicings were not a trifle too soon. The long silence which that most miraculous organ has preserved is thought to be very odd, and the rather as so much gossip was anticipated from such a very *long yarn*. Some people believe that there has been a breakage somewhere, and that the fishes are making fun of the whole thing as an absurd failure of an attempt to invade their ancient, solitary reign. Other some opine that the Directors are using their monopoly of communication for the purposes of speculation, while they have a chance. But yet others think that it is caused merely by a change of instruments on the other side, and that the cable will soon be radically cured of this impediment in its speech. This I incline to believe myself—and, at all events, supposing that there has been actual communication, which, I take it, everybody believes, the rejoicings were not thrown away, as that was the significant thing and settled the certain final establishment of submarine conversation, even if this particular thread of discourse should be broken off.

Last Friday we celebrated our Civic birth-day—or rather our municipal one, as we did not assume the civic crown till about five and thirty years ago. But the good town of Boston was born, as near as we can fix the date, on the seventeenth of September, 1630, and is consequently two hundred and twenty-eight years of age—not very old, as age goes in old countries, but still old enough to have reached years of discretion. Two hundred years ago, Boston must have been a most beautiful town. The three hills on which it was built had not then been removed and cast into the sea. It was almost entirely surrounded by tide waters, and the hills beyond were lovely in shape and crowned with primæval forests. The islands in the harbor, too, were then all finely wooded. It was a very handsome and thriving town, too. The system of Free Trade which your worthy correspondent, Mr. Hovey, vindicated, in your columns, the other day, with such spirit, against your unlucky Philadelphia Correspondent, who little thought he was getting among breakers—the system of Free Trade, I say, worked admirably well for Boston, at all events. Her ships went whither they would for more than fifty years, and no man molested or made them afraid, and the consequence was an astonishing progress in material prosperity. Large fortunes were made and all the comforts and conveniences of life were plentifully distributed. The houses were as good—better, as far as durability is concerned—as those of this day, and they had gardens and grounds such as are now to be seen no more. In fifty years from its settlement Boston was not exceeded in population by more than half a dozen of the provincial towns of England, and was probably richer than any of her size, and at least as intelligent. John Dunton, who came here with an adventure of books in 1685, found a ready sale for them, though there were no less than six booksellers'-shops in the town, and one of the booksellers, he tells us, Mr. Usher, "is very rich, and makes the test figure in Boston, and got his whole estate by book-selling." I don't believe either of these things could be told of any of the provincial towns of England at that day.

The restrictions on trade which followed the resumption of the Old Charter, and the Colonial policy which, for near a century, aimed at making the child support the parent, though the parent had done nothing but turn the child out of doors, had the effect of checking the growth of the town, and the population increased very little for the whole of the eighteenth century, and, though its substantial prosperity remained, its progress was stayed by interference with its business. It was not a bad place to live in, however, all through the last century. Oldmixon, who was here about the year 1715, says, "An English gentleman visiting Boston might suppose from the politeness of conversation and the costliness and elegance of dress and furniture that he was in the metropolis of England." And Charles Wesley, who came here about twenty years later, bears substantially the same testimony. "O happy country!" he exclaims, "this New England is more pleasant even than the Old!" Even at the beginning of this century the town was full of fine gardens and private pleasure grounds, besides extensive waste lands and adjoining fields, long since swallowed up by the brick and mortar monster. There is not a single garden left in the whole city now, any more than in old London, where there were garden-houses two hundred years ago, in one of which Milton lived, at the time "the first Mrs. Milton left his house." But then, to be sure, the whole of the old peninsula of Boston is being fast swallowed up by trade, and inhabitancy is retreating before it in all directions, and taking the neighboring hills and fields and casting them into the sea for the purpose of creating land on which to build its houses.

Our City Government have just offered up as a sacrifice to the shopkeeping Fetish, of which all great cities are the temples, the most interesting historical house in New England, not to say America. I mean, of course, the house where Franklin lived all his Boston life, and of which I remember giving you an account years ago. The poor old thing had been very evil-entreated for a long time, and the question of its personal identity was almost as much a moot one as that of Sir John Cutler's stockings or Captain Cooke's ship. Its eyes had been knocked out and horrid gashes made in its sides for the purpose of displaying some trumpery goods or other, and there was scarcely a remnant of the house Franklin knew. But, still, on the Union street side of it—it stands on the corner of Union and Hanover streets—you could see the actual wall and the shape of the house, and the places where the windows used to be, and from the corner the old sign of the honest tallow-chandler, his father, still stretched itself forth over the street, with "Josias Franklin, 1698," upon it, as it had done for more than a hundred and fifty years. Well, in a week or ten days not one brick will be left upon another that shall not be cast down and carted off. The land it stands on has been taken to widen the street, so that every vestige of the place will be annihilated. I remember going over it twenty years ago, before it had been "*improved*," and when it was, to all appearances, just as it was when Franklin's mind dawned on it and his infancy and boyhood was passed there. It would have been a sensible thing to have had a movement to buy that house, to be preserved as nearly as possible in its original condition. It would have been bought, I suppose, for ten thousand dollars then, the twentieth part of the sum to be *scrouged* out of the American people for Mt. Vernon, and not inferior to it in just and universal interest. But it is past praying for, or *paying* for, now.

We have been doing up some little politics lately in the State. We have been offering to our fellow-citizens a choice of candidates for the Governorship. First, the Republicans and the Banks Americans met at Worcester and renominated Mr. Banks by acclamation. It was well enough to acclaim him into the proper place at the head of the newspapers, if they so pleased; but it was not so well to pass a resolution *sub silentio* aimed at Mr. Sumner, and designed, if it had any meaning at all, to cause him to resign his place in the Senate, on account of his health. The general proposition that it is the business of a Senator or Representative to be in his place and attend to his business is a simple truism; but the duty of standing by a public servant who was struck down at his post by an assassin for that very performance of his duty, is every whit as clear and much more imperative, even if his chair should be vacant six years. The resolution would have been trampled under foot by the Convention if it had understood what it was. It has been asserted, and intimated in *The Tribune*, that it was in the hand-writing of Gov. Banks, who would be the natural and inevitable successor of Mr. Sumner, in case of a vacancy. But this is too improbable to be received without proof The next candidate was served up at Springfield, by the Democrats, and was Mr. Beach, the same dish which has been set before the people two or three times, but which they didn't find dainty enough for their selection. The only entertaining thing about this nomination is, that the poor old *Courier* goes in for it on the ground that Mr. Beach was opposed to the Coalition policy and was a thorough Old Hunker. Whereas it happens that he was elected a Senator by the Coalition, went for it and all its measures, and voted for Rantoul and Sumner. He was also a Coalition member of the Constitutional Convention, voted for Banks as President and for every Radical measure! General Whitney, too, who presided at the Springfield Convention was a member of the Constitutional Convention and the Coalition Legislature, and voted for Sumner and Rantoul for Senators and for Banks as President of the Convention and Speaker of the House, and made a speech for the Elective Judiciary and Secret Ballot Law! If this be not "Second Childishness and mere Oblivion," pray, what is? I have no time to tell about the third, or Gardner Know-Nothing Convention, which nominated Mr. Amos A. Lawrence, who has since declined. I do not believe in the philosophy or morality of maxim "*de mortuis nil nisi bonum*"; but where the dead are so very dead as the Gardnerites in this State, one may, without any letting-down of testimony, say nothing at all about them. D. Y.

THE TWENTY-FIFTH

NATIONAL ANTI-SLAVERY SUBSCRIPTION ANNIVERSARY.

THE undersigned, who have, for so many years, done what they could to promote the ANTI-SLAVERY CAUSE, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) Anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We therefore devised an Annual Bazaar for the sale of contributions of articles; and it afforded an opportunity of great usefulness, both financial and social, to the cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to coöperate with us, to do the same, nothing doubting the result will much exceed the sum ($3,000) raised last year.

To our Southern friends we present this prospect with increased hope of their coöperation in consequence. For, as none better than they know what slavery and the daily increasing risks of its tenure are, so none have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slavery Society. But, following the recent indication of the Executive Committee, in making individual efforts to place that paper on a self-supporting subscription basis, we shall enable them to devote the result of our *joint* financial effort to sustain eloquent and faithful lecturers, now so much needed, and in far greater numbers than heretofore.

By this plan we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a *prudent* generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy; or to kindle a *sublime* one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, *the world over*, to meet with us at the close of the year (time and place named hereafter), to receive our subscriptions, our good wishes and our thanks; and to unite with us on an occasion which, as the end of one quarter of a century of labours and the beginning of another, will be of no ordinary commemorative interest and prospective significance to the Cause.

MARIA WESTON CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	ABBY FRANCIS,
ELIZA LEE FOLLEN,	SARAH RUSSELL MAY,
L. MARIA CHILD,	ABBY KELLEY FOSTER,
HENRIETTA SARGENT,	SARAH H. SOUTHWICK,
ANNE WARREN WESTON,	EVELINA A. S. SMITH,
MARY GRAY CHAPMAN,	ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON,	AUGUSTA G. KING,
SARAH SHAW RUSSELL,	ELIZABETH VON ARMIN,
FRANCES MARY ROBBINS,	ANNA SHAW GREENE,
CAROLINE WESTON,	ELIZA H. APTHORP,
MARY WILLEY,	MATTIE GRIFFITH,
SARAH BLAKE SHAW,	MARY ELIZABETH SARGENT,
SUSAN C. CABOT,	ANNE LANGDON ALGER.

"THE PROGRESS OF SLAVERY IN THE UNITED STATES," by George M. Weston, Esq.,—a work of 80 pp. octavo—may be had at this office for 25 cents. It is filled with important facts, adapted to inform and move the public mind in opposition to slavery.

NOT A HOAX.—The *Evening Post* of this city having called attention to a card that lately appeared in the Richmond *Dispatch* in which the signer, Mr. Henry Abram, offered himself as an anti-slavery candidate for Governor of the Old Dominion, the said card was thereupon declared by *The South* to be "a hoax," or the production of a "lunatic." [For the card and *The South's* comments see first page.] Mr. Abram, on seeing this declaration of *The South*, addressed the *Evening Post* a letter, under date of Sept. 19, in which he says:

"For your courtesy I beg you to accept my grateful acknowledgments, for I am very desirous that the people throughout the entire Republic should discuss the merits of this truly great question. Mr. Pryor, the editor of *The South*, thinks my card a hoax; he never heard of any such person as Mr. Henry Abram. I wonder if he ever heard of such a firm as Ruffner, Letcher & Company, who were engaged in the laudable undertaking of using their best endeavor to separate western Virginia from the east, to the end that there should be no slavery in the west. I wonder if he knows honest John Letcher, whom he desires, above all others, to be nominated by the Democratic party, was one of the partners in that patriot concern. I wonder if he knows that Thomas Jefferson, in a letter to Jared Sparks, advocated the gradual extinction of slavery by purchasing the young slaves at a fair but moderate price. I wonder if he knows that James Madison, in a letter to Rev. Mr. Gourlay, said that he had long looked to the public lands as an ample fund to supply the means for purchasing the slaves; and if he does, I wonder if he knows that Madison is the author of the Virginia resolutions of J. Grand, J. J., the father of the State Rights party. I wonder if he knows that General Harrison advocated the same thing in his famous Vincennes speech in Indiana. Finally, I wonder if he knows that the people of Richmond know Henry Abram, and will hear him most cheerfully; and that when he stands behind the intellectual rampart of Marshall, Jefferson, Madison and Harrison, the envenomed shaft by which he assails the soundness of my intellect falls harmless at my feet.

"H. ABRAM."

FAIR OF THE AMERICAN INSTITUTE.—The Thirtieth Annual Fair of the American Institute was formally opened, in the presence of a large concourse of people, on Tuesday evening, at the Crystal Palace. The address on the occasion was delivered by the Hon. Henry J. Meigs, the Recording Secretary of the Institute, and was a very appropriate and interesting performance. The address was followed by a grand instrumental concert by Dodworth's full Band. The display of the products of national skill and industry presents many interesting and attractive features, and is in some respects an improvement on previous exhibitions. The Crystal Palace, for some weeks to come, will be a point of attraction both to citizens and strangers. It is to be open daily, from 9 a. m. to 10 p. m. Dodworth's Cornet Band will be in attendance every evening, and on Tuesday and Friday evenings will perform a grand instrumental concert by programme. Our country friends visiting New York will not fail to visit the Crystal Palace.

E. H. HEYWOOD, at the request of friends of the cause, will hold himself in readiness to speak for the slave as opportunities may be presented. He has permission to refer to Mrs. HARRIET BEECHER STOWE of Andover, Mass., WENDELL PHILLIPS, Esq., of Boston, and Rev. Dr. CHEEVER of New York. His post-office address for the present will be Hubbardston, Mass.

To relieve himself of a debt incurred in pursuing his studies, Mr. H. will be glad to speak before Lyceums, if occasion is offered. His subject for the coming winter will be, *Individualism and Institutionalism.*

LITTELL'S LIVING AGE, No. 747, opens with an elaborate and very able review of Compte's Life and Philosophy, from the *National Review*. It contains also several stories, some good poetry, and articles upon current European politics. Stanford and Delisser, 508 B'way.

Summary.

GOOD, EVEN FOR PRENTICE.—"The United States Treasury is in a bad way. It has 'shelled out' until nothing is left but a *Cobb*."

THE NATIONAL FAIR IN RICHMOND.—The U. S. Agricultural Society has made arrangements with the Virginia Central Agricultural Society to hold a Union fair in Richmond, commencing on the 25th October and to last for a week.

As two little children were playing together, one—little Jane—got angry, and pouted. Johnny said to her: "Look out, Jane, or I'll take a seat up there on your lips." "Then," replied Jane, quite cured of her pouts, "I'll laugh, and you'll fall off."

NEGRO SLAVES.—The Savannah *News* reports the following sales by the United States Marshal in that city:

"Two negro girls, 9 and 14 years of age, for $555 and $900; two negro boys, seven and ten years old, for $425 and $627 50, and two negro children, five and six years old, for $505."

DON'T WANT THEM.—The Methodist Episcopal Church in and about Xenia have petitioned to the Cincinnati Conference against the location among them of the Wilberforce University. We have not seen what action the Conference has taken on the subject. The Wilberforce University is a school exclusively for colored persons, established by the Methodists. —*Bugle.*

A CHOICE SPURGEONISM.—The following passage from a late sermon by Rev. C. H. Spurgeon gives that clergyman's view of a "mother in heaven":

"But now your mother says, Now, my son, it is changed. I can weep no more now, I am glorified. I can pray no more for you now, for prayers are useless here. You are justly lost, You are damned, and I must say Amen to your condemnation."

MONUMENTS AT PLYMOUTH.—The "Cushman Monument" on Burying Hill, Plymouth, is nearly complete, and will be dedicated on the 16th. Certain gentlemen of Quincy have contracted for laying the foundation for the "Forefathers' Monument." When that is completed, the corner-stone will be laid, and the work will proceed as fast as the subscriptions allow.

A couple of idle fellows strolled into the colored church at Hartford, a few evenings since, to enjoy the fun; but when the colored minister rose up to preach, before announcing his text, he leaned forward on the pulpit, and looked slowly around on his congregation. "Brethren," said he, after a while, "may de Lor' have mercy on de scoffers." [Long pause.] "May de Lor' have mercy on de laughers." [Solemn pause.] "May de Lor' have mercy on de two peanut eaters down by de door." The two young men did not wait for the benediction.

The palm of highfalutin eloquence must be awarded to the Rev. Mr. Grigg, of the Memorial Church, of New York, who lately preached a sermon entitled the "The Telegraph Cable between Earth and Heaven." One of his figures opens thus: "When the sulphuric acid of true repentance corrodes the contaminating zinc of innate depravity and actual sinfulness, and the fervent electrical force of prayer fill eternity," &c. Again he says, "Go to the telegraphic office of the atoning cross," and "touch the wire of penitential prayer."

SPIRITUALISTS ATTEMPTING TO RESTORE A DEAD PERSON.—*The Medina Tribune* says that a society of Spiritualists in Yates, Orleans County, having failed to cure a sick man by means of a spiritual prescription and healing mediums, undertook, after the death of the patient, to restore the corpse to life, in accordance with the instruction of the spirit land. What the peculiar rites of resurrection were is not stated, but *The Tribune* says they were entirely ineffectual, and the mourning friends finally consigned the inanimate clay to its last resting place.

The electoral vote for 1856 consisted of 296 votes. The admission of Minnesota will increase that number to three hundred; and should Kansas and Oregon be admitted, the entire number will be three hundred and six, requiring one hundred and fifty-four for a choice of President. Of this three hundred and six, there will be one hundred and twenty from the slaveholding States. In the Charleston (Democratic) Convention, under the two-thirds rule, it will require two hundred and four votes to make a nomination. It will require eighty-four northern votes, even with the united South, to make a nomination.

The Milwaukee *Free Democrat* states that the Universalists of Wisconsin, at their late Convention, appointed a Committee to visit the State Prison, and ascertain the religious faith of the inmates. The Committee performed the duty required of them, and report that there are of Lutherans, 37; Methodists, 36; Roman Catholics, 32; Nothingarians, 35; Presbyterians, 4; Episcopalians, 11; Baptists, 14; Mormons, 5; Annihilationists, 2; Infidels, 4; United Brethren, 1; Congregationalists, 1; French Protestestants, 1; Universalists, 1. Whole number, 184.

The Orangeburg *Southron* reports:

"On Monday last quite a large number of persons were in town, most of them from the jail lots advertised by the Commissioners of Public Buildings, but little was offered for sale. At sheriff's sale only two negroes were sold; one, a man, rather elderly, who was taken up and lodged in jail about a year since as a runaway, was sold for his jail fees, his rightful owner not having been discovered. He brought $250. The other, a boy 14 years old, brought $920. The jail-yard, subdivided into lots, sold for $2,355."

The anniversary of Perry's Victory on Lake Erie was celebrated on the 10th inst., at Put-in Bay, about forty miles south-east from the mouth of Detroit river, and near which the engagement took place. The celebration was participated in by delegations from Detroit, Buffalo, Toledo, Sandusky, Cleveland, and other places on the Lake Shore, and was a very spirited affair. Speeches were made by Governor Chase, of Ohio; the Hon. Joshua R. Giddings, Judge Watkins, of Michigan; Mayor Starkweather of Cleveland, and others, and an original poem was recited by D. Bethune Duffield, Esq., of Detroit.

UNPROFITABLE MISSION.—*The News* (Administration organ) of New York, has the following unkind allusion to the subject of Home Missions:

"We learn from very good authority that the Douglas Commissioners, who arrived here a few days since for the purpose of raising money to aid in the re-election of Senator Douglas, have left the city, having met with most indifferent success. One of them is said to have remarked that 'New Yorkers were shucks—they could not get money enough to pay their expenses to this city and back!'"

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UNPROFITABLE MISSION.—*The News* (Administration organ) of New York, has the following unkind allusion to the subject of Home Missions:

"We learn from very good authority that the Douglas Commissioners, who arrived here a few days since for the purpose of raising money to aid in the re-election of Senator Douglas, have left the city, having met with most indifferent success. One of them is said to have remarked that 'New Yorkers were shucks—they could not get money enough to pay their expenses to this city and back!'"

CAPTURE OF A SLAVER.—*Charleston, S. C., Thursday, Sept. 16, 1858.*—*The Courier* has learned from a passenger by the steamship Catawba that the Dutch coolie ship which arrived at Havana on the 5th inst., brought information that the brig St. Andrew, formerly of Charleston, was captured early in June on the African coast, by a British steamer, under the suspicion that she was to be employed in the slave trade. She and her crew were taken to St. Helena for trial. *The Courier* is under the impression that the St. Andrew was sold to parties in Cuba, and that they were no doubt her owners on this voyage.

LARGE PRICES.—A few days ago, in Newbern, N. C., five likely negroes brought $6 000 at private sale, being an average of $1,200—cash transaction. In Spottsylvania County, Va., last week, says the Fredericksburg *News*, a sale of slaves was made at the following extraordinary prices: A boy twelve years old for $1,010; a boy thirteen years old for $1 000; a boy seven years old for $525; a boy eight years old for $580; two others, seven and eight respectively, for $700 and $725; a woman about forty five years old and one child for $875; a woman same age and two children for $1,050; a man sixty years old for $480—total, $6,955.

A curious Hebrew publication has just issued from the Berlin press—a biography of Alexander Von Humboldt, written in the ancient tongue, and destined to extend the knowledge of the life and scientific labors of this celebrated man in the wide circle of the Russo-Polish and Asiatic Jews. The full title is "Alexander Von Humboldt: A Biographical Sketch. Dedicated to the Nestor of Wisdom on his 88th Birthday. By S. Slominski." The author is a Russian Israelite, who some years ago invented a clever calculating machine, and drew upon himself at that time, by his mathematical knowledge, the attention of the celebrated astronomers Herren Bessel and Jacoby, of Konigsburg.

BOAT RACE.—The Collingwood (Canada) *Journal* says that on the 17th August four ladies contended in a boat race for a prize of $25. The bay was dotted over with every description of boats, large and small. In the midst of all appeared a trim little white boat, in which were seated two ladies dressed in white, without hats or bonnets, oars in hand, ready and apparently anxious for the contest. Soon another boat, black, and somewhat larger than the other, launched out from the shore with two lady rowers, also dressed for the occasion with black straw hats, arms bare, and as cool and calculating as you please. At the signal, the firing of a gun, the boats started, and after an exciting race the black came in some 15 lengths ahead.

The people of Jamaica appear to be a good deal vexed at the rejection by the home Government of a scheme of theirs for introducing free negro laborers from the United States into that island. We do not imagine that the people

Miscellaneous Department.

THE NEGRO WOMAN.

Translated for THE STANDARD, from the German of EMANUEL GEIBEL.

O HEART! no longer westward gazing stand!
Not toward the sunset lieth Freedom's land.
What impulse doth thee move?
There waves no laurel o'er the true poet's tomb,
The flowers are scentless and the birds are dumb,
And men's hearts without love.

WHERE, by the broad stream, the sickles flashing through the rice-fields ring,
And around the canes are sporting butterflies on gaudy wing,
Sits a negro woman, gayly decked with beads of brilliant dye;
To the babe upon her bosom low she sang a lullaby.

Sleep, my black boy, to thy mother only sorrow canst thou give,
For thy life was lost, my baby, ere thou did'st begin to live;
Sleep, O sleep! for veiled in darkness yet the Future's horror lies,
But the master's wrath too early from thy dreams will bid thee rise.

That which man enjoyment calleth, never, never wilt thou know;
That is only felt where Niger, winding through the plain, doth flow;
Thou shalt ne'er the tiger prostrate, hurling brave the pointed lance,
Never to the drums' loud beating wilt thou lead the fathers' dance.

No—full of tears thy days shall be, thy nights be full of care,
And like a beast of burden, mute, the white man's yoke thou'lt wear;
For the white thou'lt fell the forest, reap the cane stalks for the white;
They who're by our marrow ncurished, in our sweat are clothed so bright.

Wise and cunning are the white men, boldly sail they thro' the deep;
Lightning's gleam and thunder's crashing in their hunting-weapons sleep;
See their mills, by breezes driven, wide their hundred arms they move,
But, alas! with all their cunning, in their hearts abides no love.

Often, too, I hear the proud ones, as they of their freedom boast,
Tell how from the Mother-Country boldly they rent loose this coast;
But o'er each one true and noble, who the word has bravely spoken,
That the blacks were men, with fury they the murderer's club have broken.

That a God for them has perished, sweetly hath their Gospel taught,
And, by such sacrifice of mercy, for the world salvation wrought;
How shall I believe the teaching if their souls it doth not move?
That to death they should torment us, is the spirit this of love?

What have the unhappy people of my race done, mighty Power,
That Thou should'st on us the vessels of Thy dreadful anger pour?
Speak, when wilt Thou from the heavens gentle glances on us bend?
Speak, O speak! when will the sorrow of Thy poor black children end?

That may be, when backward rolling Mississippi's waters flow,
When on the high stalks of cotton darkly-blue the flow'rets blow;
When the alligator, peaceful, sleeps by herds of bison, when
The free, the wise, white planters, when the Christians shall be men.

For The Standard.

THE QUADROON'S REVENGE.

CHAPTER I.

IT was a quiet evening in early June; one of those soft, delicious evenings when we seem to feel and thoroughly realize that Nature is a kind, beneficent mother; when the human heart finds that true sympathy from outward life which it had yearned in vain for from social companionship, that two young girls were seen wending their way along the course of a stream which wound by the pleasant village of H., in one of our Southern border States.

The girls were young, and one was beautiful, with a fair face, half veiled by a curtain of nut-brown curls, and large dark eyes, full of flashing fire, that lay half-subdued by long, fringing lashes. There was an aristocratic curve of the throat and set of the head, with a proud, firm step, that seemed to tell the gazer "she was somebody." This, however, was partially relieved by the girlish manner in which she let her hat, with its fluttering blue ribbons, hang from the back of her neck, whence it had fallen in the rapidity of the walk.

Her companion seemed several years the senior, with a still, pale face, high brow and grave features, if we except the large passionate eyes, so expressive of spiritual fervor.

Their character and position may be inferred from the fact that, as they passed through the village, people stared at them from the shop doors and the windows of private houses, with that sort of wondering, half admiring awe with which a certain class of people regard those who are a little higher in the social scale than themselves. They walked on beyond the boundary of the village, closely engaged in conversation, all unmindful of the gossip and curiosity they had provoked.

A bend in the noble river brought them near a beautiful clump of beech trees, at the foot of which they seated themselves, and continued, in a much louder tone, a conversation that had previously been carried on *sotto voce*.

"Do you love him, Marian?" asked the elder one, with a degree of earnestness in her tone which the question scarcely seemed to warrant.

"Yes, love him as much as *I* can love anything—as I do my blooded jennet—my piano—my Newfoundland dog—or my diamond brooch. *He is mine*, and that is sufficient. I *value my property*."

"Just the other way, my dear; when married, *you will be his property*, legally considered."

"*Never!*" was the quick answer, while the red lip curved proudly, and the dark eye flashed defiant indignation.

"Does holding property in flesh and blood so offend you? But, Marian, why do you talk thus? If you love William Raymond, why be ashamed to own it even to me?"

"Oh, nonsense! Talk of something else—of the last ball, where I outshone all the belles and beauties—of my new-style dress—of anything or anybody, except William Raymond. He is, for the present, sacred—a piece of purchased property, which we lay on the shelf. He is won, and so ceases to afford interest. The excitement of the chase over, who cares for the slaughtered fox? Just so is it in Cupid's warfare; the commencement of the battle is inspiring, but the inspiration ceases with the victory. Besides, this one was not very exciting. He surrendered with the first javelin that my wit sent forth. I like a brilliant passage of arms, when the victory is to the strong—a keen encounter of blades. Oh, I expect to do much fine execution yet, ere I settle down into a quiet matron!"

"But William Raymond loves you so!"

"*Does he?* Yes, no doubt he loves *me* as the vehicle of much good to himself. He loves me through my father's twelve hundred acres, his seventy-five negroes, his blooded horses, bank stocks, &c. No doubt, as an appendage to these, he is willing to accept me."

"You do not think this of the man whom you are about to marry?"

"I think the same of all men."

There was a pause, and Josephine was gazing far away into the red-emblazoned sunset, which was glowing like the rich and quaintly-painted window of an old cathedral. Marian felt annoyed, and began heaping up the earth and plucking the grass with her white and jewelled fingers. She shortly broke the silence, saying,

"When I am married, Josephine, I shall live in that beautiful French cottage, which papa is having built on the south side of the plantation, and I shall be as cosey and comfortable as you please, with my piano, my books, Don Pedro and my riding horse."

"Last, but not least, your husband."

"What a monitress you are, Josephine, forever thrusting the husband upon my memory. Just as if I could not take interest in the same things then that I do now."

"Yes, but will you not have an added interest?"

"Of course, but why talk so much of it?"

This was petulently said, and she resumed her work of pulling grass, while there was another pause.

"What rustle was that?" and both friends turned hastily round.

"There's Aggy; 'where have you been?'" asked Marian, as a beautiful quadroon girl swept from behind the clump of trees.

"I've been to the village, ma'm, on an errand."

"Anything particular? I suppose not. You may go on." And as the quadroon moved off, Marian said:

"Josephine, I wonder what is the matter with Aggy. She is a strange creature; something troubles her; she is unhappy; she goes so indifferently about her work, while her face seems a constant reproach to something or some one. She used to be the best of servants, always looking so cheerful and happy. It was pleasant of winter nights, when I returned from parties or the opera, to find her sitting in my room, beside a comfortable fire waiting for me, with my dressing wrapper and slippers nicely warmed and everything in order. Faithful watcher that she was, she never slept till she put me soundly to rest. You know I could not live without her. She has entire charge of my wardrobe—even keeps my purse. I never know what I have or have not. She takes care of everything, keeps a list of my collars, gloves, ribbons, handkerchiefs, &c., mends my clothes, and, when my wardrobe needs replenishing, suggests some purchase to me. Indeed she is my Right Bower in the game of every-day life; but of late she has grown so vacant, absent-minded and sad, taking no interest in anything. I must speak to her."

"What a beautiful quadroon she is!" exclaimed Josephine.

"Oh, yes, splendid looking. I half envy her those wild flashing eyes, proud-set features, clear olive complexion with the spotting and flushing of rich tropical blood. What a star she would make in the ball-room!"

"Don't you think that she hates to be a slave?"

"Yes, I know she does, but then she is very much attached to me."

"I should dislike to keep *her* in slavery."

"*I* don't, because I could not do without her; she is my stay."

Josephine made no reply, but sat in a sort of reverie, wearing a troubled expression of countenance. After a few moments' silence, she said:

"Let us return to the house, Marian; the dew begins to fall, and we ought not to be out late."

A walk of a mile brought them in full view of Mr. Delnoe's mansion, which stood upon a handsome plantation near the village of H. White and stately it arose from an embowering of green trees, and amid grounds luxuriant with the brightest flowers. We will not follow the young ladies through the arched doorway, or across the wide hall, but leave them for awhile, to tell the reader something of their antecedents.

CHAPTER II.

William Delnoe, the present proprietor of Oakford plantation, was the son of a Lousiana planter of vast wealth and social influence. William was the sole child of a most unhappy and ill starred marriage. His only remembrance of his mother was the faint portrait of a worn and sad face, and eyes always filled with tears. Indeed, with so coarse and licentious a person as the fashionable John Delnoe, the pure and spiritual nature of his wife could find but little affinity; so she died of disappointment, leaving directions that her only child, a son of six years, be entrusted to the care of her family, resident in the North. But her wish was utterly disregarded by Mr. Delnoe. He declared that *his* son should be brought up under his eye, trained according to his own idea; and a sad piece of training it was. At one moment inordinately petted, and the next curtailed of every privilege; always under the influence of his father's extreme moods, William grew up a perfectly lawless boy. Expelled from college after college, he stood but little chance of obtaining an education, and in the tiresome round of pleasure he found nothing to permanently please or satisfy his restless and busy nature. From the drawing-room lounger and brilliant polka-dancer, he grew into master of the turf, and owner of fine blooded horses. This kind of life furnished him more excitement, and he seemed altogether satisfied, when, to the surprise of his boon companions, he suddenly married a brilliant and dashing belle, left the swamps of Lousiana, and moved a little nearer the Northern line, where he settled upon a smaller but more tasteful plantation, and devoted himself (for a while), mind and heart, to the care and pleasure of his young bride. By and bye, the excitement died out of this new life, and he went back to his old love of the turf. His extensive stables were filled with the best blooded horses of the South-West. While he was off, following the pleasures of his jockey-life, his wife devoted herself to a round of fashionable gayety; her winters were passed in an adjacent city, and the summers given to watering places. This butterfly life seemed to gratify her utterly; or if she had larger and better hopes, she suffered them to die in the sullenness of her own breast. What wonder that she thus dashed into the vortex of folly and fashion, spending money like water; she had no scope for her natural powers, no proper outlet for her ambition, no means of gratifying the ferver-thirst of her heart. She was a *woman*, and had been cast aside for a *horse*; and so she rose from her degradation to seek revenge, or perhaps forgetfulness, in a round of brilliant follies.

The birth of her daughter, at length, became a tie that bound her to the hearth-stone, and held back from society its most brilliant member. But the father was not restrained of his pleasures by the sweet coming of the child. The club-room of the city gave back the echo of his laugh, and his were still the best jokes current at the billiard-table, while his stud were the fleetest and the best upon the turf.

Dreary were the hours which Mrs. Denloe passed upon the old plantation, beside the cradle of her child Pining for a more brilliant condition of life, she became melancholy, and in this state of mind her health began to fail. She sighed for the voice of old-time love; memory of gayer hours came back to taunt her present gloom; the cooing of her babe was pleasant, but there were stronger and braver tones that her ear panted to hear. She drooped, and, ere three years of life had been granted to her babe, died, leaving it to the tender mercies of a careless and dissolute father.

The neighborhood had always been rife with talk and speculation upon the affairs of the Delnoe plantation, and Mrs. Delnoe's death seemed to revive all the old stories. Some affirmed that she died of a broken heart. It was whispered about that she had been furiously jealous of her housekeeper, a mulatto named Melinda. Others were bold enough to assert that they knew Mrs. Delnoe had often threatened to have Melinda sold, together with her handsome child Agatha, a girl of six years, said to be very beautiful and white enough to pass for Mrs. D.'s own child.

Whether these speculations were idle or true, we know not, but Mr. Delnoe never married again; and Melinda remained in office as housekeeper for a number of years after Mrs. Delnoe's death, and managed affairs as she thought proper. Meanwhile her little girl, Agatha, who was fair and lovely as the daintiest Caucasian of the land, grew in years and beauty, waxing stronger and developing the most gentle and beautiful nature. She was Melinda's only child—the very thing for which she seemed to live; upon her she lavished all the fondness of her isolated heart. Though an upper slave in the household and endowed with considerable authority, Melinda scorned her situation, and by every possible means determined to bring up her child with an equal horror of slavery. She sent her regularly to a colored school, taught by white ladies on Sunday afternoons, in the basement of a neighboring church. The child applied herself with great avidity to books, and acquired knowledge with almost miraculous facility.

Marian, who was three years younger than Agatha, had her governess, but, in hours when not engaged at her lessons, called in Aggy to play with her, and thus a fondness grew up between the playmates without regard to difference of position. There was never a word of quarrel between them; for Aggy, whose nature was soft and gentle, always yielded every point which was likely to be disputed. It was delightful to see how tenderly the young quadroon sheltered her child-mistress from every approach of danger. One unacquainted with their histories would have pronounced them sisters, as they strolled through the woods or played about the handsome grounds of the mansion.

After awhile Marian was sent off to a fashionable boarding school in New York, and the young quadroon remained at home, picking up knowledge, item by item, as it chanced to fall in her way. She read every book and scrap of paper that she could find. Study was the darling project of her life; and as most of the avenues to information were locked up to her, she began to pine and grow dissatisfied with her condition. This pained the mother, who fully sympathized with her child in the desire for knowledge and the privileges of an education. She went to Mr. Delnoe and extorted from him a promise to set Aggy free, and give her a certain sum of money with which to educate herself. Having done this, she felt her heart relieved of a great burden. Alas! short-sighted that she was, she did not require a prompt and immediate fulfilment of the promise; indeed, no definite period was appointed. It was that vague, procrastinating "*sometime*" which all suffering people fancy they are soon to realize, and which, like the millennium, is always just a little way off, but never at hand. When Agatha was sixteen years old, Melinda was seized with a violent attack of cholera, which ended her life. A few moments before her death, she called Aggy to her and told her of this promise, reminding her that she had a *right* to claim it from Mr. Delnoe *as his child!*

TO BE CONTINUED.

For The Standard.

THE BONDAGE OF THE FREE.

Is this the life for which thou mad'st me, Heaven?
Is this the life for which thou spared'st me, Grave?
For this were all high aspirations given,
That I should find myself a martyred slave?

Slave to no despot; to no tyrant bound;
No serf another's acres wide to till;
Queen o'er myself; mistress of all around
Who choose to yield unto my gentle will.

Slave to no passion; to no habit sold;
Caring for wealth nor honor for its sake;
Yet toiling, as they toil whose aim is gold,
Till brain and heart too battered seem to break.

It is the life for which thou mad'st me, Heaven!
It is the life for which thou spared'st me, Grave!
That I may feel how sinews may be riven—
That I may know what 'tis to be a slave—

Slave to a despot; to a tyrant bound;
Mere serf another's acres wide to till;
No reign o'er self; servant of all around
Who choose to bind unto their selfish will.

That I may plead, as those who suffer plead;
That I may give, as He who gave has given;
My life, my soul, my all, in others' stead;
That I may claim my rest, alone, in Heaven.

Sabbath eve, May 16, 1858. C.

HISTORY OF PRINTING.

ITS PROGRESS IN THE UNITED STATES.

SAMUEL GREEN, who succeeded Stephen Day as master printer at Cambridge, Massachusetts, was the son of Percival Green, who came over from England with Governor Winthrop in 1630. Samuel was then only sixteen years of age. He had been in Cambridge eight years before Stephen Day arrived, but was not known as a printer till 1649, when Day had been printing in Cambridge ten years. However, about this time Green was appointed by Mr. Dunster to succeed Day in charge of the printing office. How he became qualified for the position does not clearly appear. And, indeed, from the defects said to have been exhibited in the earlier specimens of his work, it seems that he hardly was qualified. The early specimens of his work much resembled those of Day, and perhaps he employed Day in a secondary position and learned the art from him, especially as the moderate circumstances of Day might have induced him to take a second position for the sake of the pay. Green, however, gradually improved, and became rather a popular printer. He continued at the head of the Cambridge press about fifty years.

It appears that the president of the college had the general direction of the affairs of the printing house, made contracts for printing, and was responsible for the productions of the press, until 1650, when licensers were appointed, according to the following from the records of the court: "At a third meeting of the General Court of Elections at Boston, the 15th of October, 1650, it is ordered that Richard Bellingham, esquire, the Secretary, and Mr. Mills, or any Two of them, are appointed a committee to take order for the printing the Lawes agreed uppon to be printed, to determine of all things in reference thereunto. Agreeing with the President for the printing of them with all expedition, and to Alter the title if there be cawse."

Another extract from the records of the General Court, in 1654, gives an interesting glimpse of the manner in which the printing business was conducted in the colony at that time: "At a General Court of Elections, held at Boston, the third of May, 1654; It is ordered by this court that henceforth the secretary shall, within ten dayes after this present sessions, and so from time to time, deliver a copie of all Lawes that are to be printed, unto the President or printer, who shall forthwith make an impression thereof to the number of five, six, or seven hundred, as the court shall order; all of which coppies the Treasurer shall take of and pay for in wheate, or otherwise to content, for the Noumber of five hundred, after the rate of one penny a sheete, or eight shillings a hundred for five hundred sheetes of a sort, for so many sheetes as the bookes shall contayne; and the Treasurer shall distribute the bookes, to every magistrate one, to every court one, to the secretary one, to each towne where no magistrate dwells one, and the rest among the townes that beare a publick charge with this jurisdiction, according to the noumber of freemen in each Towne. And the order that hugageth the Secretary to transcribe coppies for the Townes and others, is in that respect repealed."

In 1658, Mr. Green petitioned the General Court for a grant of land, which was granted in the following terms: "At the Second Sessions of the General Court, held at Boston the 19th day of October, 1658, in answer to the Peticon, of Samuel Green, of Cambridge, printer; The court judgeth it meete for his Encouragement to grant him three hundred acres of land where it is to be found."

In 1656 there were two printing presses in Cambridge, both under the care of Mr. Green. One was doubtless the press furnished by Mr. Glover, and the other was the property of the corporation in England for propagating the gospel among the Indians in New England. This corporation had their printing done in London for some time; but when some of the Indian youth had been taught to read at the school established for that purpose in Cambridge, and Mr. Eliot and Mr. Pierson had translated primers and catechisms and the Bible into the Indian language for the use of the Indians, it became necessary to have these works printed in America under the inspection of the translators. And for this purpose the corporation sent over a press and types with all printing materials necessary for the work. These were added to the printing materials belonging to the college, though they were still the property of the corporation. The whole together constituted a well-furnished printing house. Mr. Thomas says: "The types were neat, and the faces of them as handsome as any that were made at that time. They consisted of small fonts of Nonpareil, Brevier, Long Primer, Small Pica, Pica, English, Great Primer, and Double Pica; also, small casts of Long Primer and Pica Hebrew, Greek, and Blacks."

The experiment of instructing the Indian youth proved a failure. The corporation in England had been at the expense of erecting a commodious and substantial building at Cambridge for an Indian college, and a few Indian pupils were collected; but they wilted in the neighborhood of civilization and under the rays of the sun of science. Some sickened and died, some returned to their forest life, and the college was finally deserted. The building was then turned into a printing house.

When Mr. Green began to print the Bible in the Indian language, the work attracted great attention. At the present day such a work would be considered an enterprise of considerable magnitude, and in that infant age of the colony it must have been looked upon as a herculean labor. It attracted the attention of the nobility of England, and of King Charles himself, to whom the work was dedicated. So that for a time the press of Harvard College, in Massachusetts, was as celebrated as the presses of the Universities of Oxford and Cambridge in England.

The *Indian Bible* was printed on fine paper of pot size and quarto form. Mr. Thomas examined documents in reference to the expense of printing in those days, and makes the following estimate. For one thousand copies of the Bible, five hundred additional copies of the New Testament, an edition of *Baxter's Call to the Unconverted*, two editions of *Eliot's Catechism*, and an edition of the *Psalter*, all in the Indian language, including also the cost of types for printing the Bible, and binding a part of the Bible, and *Baxter's Call*, and the *Psalter*, the cost was about six thousand dollars.

After the first edition of the Bible and some other books in Indian language had been completed, the Corporation for Propagating the Gospel among the Indians presented their press and printing materials to the college at Cambridge. The government of the college accepted the donation and directed Mr. Green to take charge of them and appropriate them to the use of the college. Mr. Green made out a schedule of the articles and valued them at about four hundred dollars, which Mr. Thomas regards as a very low estimate. With these types Mr. Green began another edition of the *Indian Bible* in 1680, and completed it in 1686.

LIBERTY OF THE PRESS IN THE EARLY DAYS OF THE COLONY.

Some small religious treatises had been published in 1662, which the General Court or some of the clergy judged rather too liberal and tending to open the door to heresy. Accordingly, licensers of the press were appointed, Major Daniel Gookin and Rev. Jonathan Mitchell being the first to fill that office. This measure, however, from some cause or other, was of short duration, for in May, 1663, the court again "Ordered that the Printing Press be at liberty as formerly, till this court shall take further order, and the late order is hereby repealed."

But it seems when they gave the press "an inch, it took an ell." The press, being free again, began to take unwarrantable liberties; at least, what was regarded as improper in those days. The attention of the government was again turned to the subject, and the following rigid edict was passed: "At a General Court called by order from the Governor, Deputy Governor, and Magistrates, held at Boston, 19th day of October, 1664—For preventing Irregularities and abuse to the authorities of this country by the Printing Press, it is ordered by this court and the authority thereof, that there shall no Printing Press be allowed in any Towne within this jurisdiction, but in Cambridge, nor shall any person or persons presume to print any copie but by the allowance first had and obtained under the hands of such as this court shall from time to time Impower; the President of the college, Mr. John Sherman, Mr. Jonathan Mitchell, and Mr. Thomas Shepheard, or any two of them to survey such copie or coppies and to prohibit or allow the same according to this order; and in non-observance of this order, to forfeit the press to the country, and be disabled from using any such profession within this jurisdiction for the time to come. Provided this order shall not extend to the obstruction of any coppies which this court shall judge meete to order to be published in print."

In the exercise of their powers the licensers of the press had permitted the reprinting of the *Imitation of Christ*, by Thomas à Kempis. At the session of the court in 1667, while this book was being printed, some one intimated that it was heretical. Whereupon the following order was immediately passed: "The Court being informed that there is now in the Presse, reprinting, a book that Imitates of Christ, or to that purpose, written by Thomas Kempis, a popish minister, wherein is contayned some things that are less safe to be infused amongst the people of this place, Doe commend it to the licensers of the Presse the more full revisal thereof, and that in the meane time there be no further progresse in that work."

So much for the tolerance of the middle of the seventeenth century.—*The Printer.*

THE LIFE OF MARY ANNE SCHIMMELPENNINCK.*

From The (London) Spectator.

WHETHER considered with reference to the events of her career, or to the interest which she excited in the public mind, the life of Mrs. Schimmelpenninck has but little claim to be recorded in two volumes. From her birth in 1778 till her marriage in 1806 to Mr. Schimmelpenninck, a Liverpool merchant and member of a noble Dutch family, there was little in her outward life to distinguish her from any other daughter of a wealthy enlightened manufacturer of those days. Her father, Samuel Galton, had a turn for science, a love of literature, and a wide connection amongst literary and scientific men, as well as among some correct and religious fashionable persons of the day, when correctness and religion by no means distinguished the *beau monde* in general. The domestic establishment of Mr. Galton at Barr Hall, in the neighborhood of Birmingham, was handsomely kept up, and the family extremely well ordered by himself and his wife. The account of it forms a pleasing picture of industry, order and enjoyment, though rather belonging to manners than biography, and furnishing little incident to record in the maiden life of Mary Anne Galton. For a few years after her marriage, life still flowed so smoothly that there was nothing to tell—at least nothing is told. In 1811, a family difference arose respecting some property Mrs. Schimmelpenninck took under her grandfather's will. The nature of this dispute is not very plainly stated; some idea of its origin may be divined from the fact that it soon appeared that the late Mr. Schimmelpenninck "was for some years oppressed by pecuniary embarrassments." The effect upon the lady's own family was such, that (with the exception of one person) all intercourse between them ended. Henceforth the life is little more than a series of even commoner events. Mr. Schimmelpenninck's embarrassments reduced their style of living, but they always had sufficient for comfort, and do not seem to have retrograded from their social position. After his death in 1840, his widow was able, as infirmities grew upon her, to keep a vehicle till her own death in 1856. Two personal though not peculiar features are the main points of her later days. Naturally of a religious temperament, her mind was early harrassed by doubts which the classical formalism of worldly Quakerism did not satisfy. She was brought to a conception of vital religion through some Moravian friends, and would have joined their communion, but was dissatisfied with the reception by "lot" to full privilege. She therefore became a Wesleyan; subsequently, when her mind was satisfied as to the scriptural character of the "lot," she went back to the Moravians, having in her latter days a narrow escape from Romanism, to which she also had leanings in early life. Her letters abound in the diffuse outpourings of religious sentiment, but they contain memories of long past times, and, spite of her religious resignation, exhibit some of those evils which moralists and satirists unite to paint as inevitably attaching to protracted life.

From early education and perhaps natural turn, Mrs. Schimmelpenninck was an author; though her name will be known to few, and her works have fallen out of demand. She wrote some Anti-Slavery Tracts; she compiled and translated from the French *Select Memoirs of Port Royal*, and she published some essays on art and taste. A selection from her printed and manuscript writings is about to appear "in pursuance of the author's testamentary directions."

But though there is not much interest in the biography, there is a good deal in her autobiography, beginning with her first remembrances in 1782, and continuing till towards the end of the last century. As said already, her parents were remarkable persons, and lived in remarkable times. Mrs. Galton was a Quaker lady, a descendant of the celebrated Barclay, the author of the "apology"; Mr. Galton, we suppose, was a Friend too; but at that period "wordliness" had spread among the Patrician Friends, as was seen in Mrs. Fry's memoirs. Intellect, however, rather than rank, fashion or gayety, was worshipped at the Galton's mansion near Birmingham. The age still looked upon the classics as guides to life and morals, as well as masters of style, delineators of human nature, and historical examples of what to shun, by the bye, as well as of what to follow. Rousseau's recommendations of *natural* life were received as just and true by many who were wearied with the artificial corruption around them. The modification of those views in Day's *Sandford and Merton* induced people not merely to look upon that book as an attractive story, but a judicious system of education. These ideas, coupled with Quaker steadiness and industry, seem to have influenced our heroine's parents. Mrs. Galton took the Spartans and Stoics as a model—for though Scripture was made a Sunday text-book, it was rather to inculcate morals than faith; her husband looked more to science, languages, and practical matters in the training of his little daughter. The religious deadness of the times produced the widest social toleration, if not political liberality. Besides Church of England people, many Dissenters of various sects, and Friends, including the Gurneys, frequented the aristocratic Barr Hall (which the Galtons occupied under a lease from Sir Joseph Scott). At one extremity was Darwin, with his philosophic Deism or Atheism; midway came the materialistic Unitarian Priestley; at the other extreme was the Romanist priest Berrington, author of the Literary History of the Middle Ages, not long since reprinted in one of the "standard libraries"; and with him were many Roman Catholics of birth or note, including Weld, afterwards the Cardinal. Domestic and social "style" eighty years ago was a more expensive thing than now, and curious are the indications of the style in which the magnates of Birmingham lived. Modes of travel, the face of the country, the ferae naturæ have all changed with our increased population and improved cultivation, especially in the vicinity of the great manufacturing town. All these things are vividly portrayed in the reminiscences which the autobiographer dictated in her later years, probably with some of that coloring which time throws over the past. The chief reason for this remark, however, is, that the few letters of Mrs. Galton which appear in the work by no means support her daughter's portrait of her powers of mind and strength of character.

Mental struggles are a pervading subject of the book—the struggles of the heroine with her own perplexities, between her cravings for something positive to lean upon, and the philosophical Christianity which she had been taught. Some of her friends too had their troubles, especially her cousin Priscilla Watson. From a lax Friend this lady became a strict one, and left her family to live with a straighter religionist, though she kept her carriage, &c. This picture of the Quaker martyr to principles, in contrast with the Roman Catholic devotee, exhibits piety in comfort if not in full dress.

"Next followed my dear cousin's little carriage, in the most approved mode of 'Friendliness,' but yet modified by her own elegance. Her little horse, Serena, was beautiful, and I well recollect its docility and tameness. From this carriage alighted my cousin Priscilla, her exquisite beauty attracting every eye, and her little maid Joan, a bright country girl, whose rosy cheeks, and a certain *espieglerie* in her dark eyes, formed as striking a contrast to her plain friend's dress as her bright complexion did to the marble delicacy of that of her mistress. My dear cousin was very ill, and she was taken directly to her own apartment, which she mostly inhabited during her sojourn with us.

"One day my mother sent me to her room with a basket of fruit and a message. Her apartments on this occasion were in what we often called 'the Catholic quarter' of our house, because so often used by Catholics. They were the same which a few months before had been occupied by our friend Miss Berrington, to whom I had also once been sent on a message; and the contrast between the scenes presented by the rooms and their occupants on the two occasions forcibly struck me. When I went with no small awe to Miss Berrington, I saw on her dressing-table, Missals, the 'Imitation,' and other devotional works on one side; the Peerage and Court Calendar, and the looking-glass on the other; but the latter books appeared new, as if seldom opened, whilst the former, though perfectly well and and reverently kept, looked as if used daily. There were on the same table essences and various powders, and artificial flowers, the usual accompaniments of dress in that day; but there also stood scales to weigh medicines for the poor, a crucifix, and beads. Before the table, in her easy-chair, sat Miss Berrington, her figure tall and elegant; her dress gay and tasteful, and her manner kind, yet brilliant with finished politeness; there she sat in all the adornment which I had learnt to consider as a thing of the world, but her table and often the floor were covered with work for the poor, which all her solitary hours were occupied in completing; and whilst her conversation was full of wit and mirth, and anecdotes of the great world, the early morning beheld her solitary walks to attend the little chapel at Oscott, or to visit and cheer the sick and needy.

"When the same apartment was occupied by my cousin Priscilla, it had undergone a complete transformation. The looking-glass was banished, and on the table were the works of the venerable Isaac Pennington, whose memory, with that of the legislator Penn, and the genius of Milton, have consecrated the little village of Chalfont. Few have probably read these books which my cousin loved so well, without a blessing, and without drawing nearer in soul to that God who was the bond of union in that blessed society. But, above all, you ever saw with her the Holy Scriptures open, and on entering the room and looking on her countenance, it seemed as though the reflection of light and love, and calmness from the written and inward Word, beamed from that face with an impress not to be mistaken. Truly, when I opened the door, I felt 'This is holy ground;' and whilst I thought myself at an unutterable distance from her, I was elevated in spirit, as we always are in the presence of the greatness which is of God, in contradistinction to that which is of the world. There my cousin Priscilla was sitting, engaged in reading, or in holy meditation, and sometimes in speaking to her little maid Joan. It was beautiful to watch her lovingness, and yet the dignity of my cousin's manner towards her, partaking of the authority of the mistress, the tender care of the mother, and the forbearance of the Christian, whilst the little maid herself, with her rosy cheeks and beaming black eyes, looked up to her mistress with a reverent and affiant love, as though she were listening to a being from another sphere. Nor were these the only inmates of the room. In one cage was the little squirrel 'Ariel,' and in another two canary birds, with a tree for them to perch upon. All the doors of the cages were open, and the inmates constantly came to my dear cousin in the midst of her reading, perching on her head or hand, to be fed with nuts or sugar."

Shades of the actual martyrs, and those who have borne the heavy burden of life-long struggles till death has come relievingly, if you saw this in the spirit what did you think?

As a strong and in all respects a striking contrast to this genteel piety, let us take a portrait of the author of the *Botanic Garden*, and his religious discourse before ladies and in mixed company, for Berrington was present.

"I still seem to see Mr. Darwin sitting on the sofa, as he gazed with almost a sneer on the beauty before him, beauty not merely physical, but yet more moral and intellectual; and never shall I forget the contrast between his figure and the fragile form of my cousin, who, as his patient, sat next him; fragile, indeed, she appeared, as though a breath might annihilate her; and yet there was that about her which seemed as a panoply of Divine strength, and before which the shafts of Dr. Darwin's wit against Divine truth, aimed cautiously at first, but afterwards more openly, recoiled innocuous. 'My dear Madam,' said he, 'you have but one complaint; it is one ladies are very subject to, and it is the worst of all complaints; and that is, having a conscience. Do get rid of it with all speed; few people have health or strength enough to keep such a luxury, for utility I cannot call it.'"

"One of the party having expressed the hope that one day he would receive Christianity, he replied, 'Before I do that, you Christians must all be agreed. The other morning I received two parcels; one containing a work of Dr. Priestley's proving there is no spirit; the other a work of Berkeley, Bishop of Cloyne, proving there is no matter. What am I to believe amongst you all?' I shall never forget the look with which this was said."

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"Dr. Darwin often used to say, 'Man is an eating animal, a drinking animal, and a sleeping animal, and one placed in a material world, which alone furnishes all the human animal can desire. He is gifted besides with knowing faculties, practically to explore and to apply the resources of this world to his use. These are realities. All else is nothing; conscience and sentiment are mere figments of the imagination. Man has but five gates of knowledge, the five senses; he can know nothing but through them; all else is a vain fancy, and as for the being of a God, the existence of a soul, or a world to come, who can know anything about them? Depend upon it, my dear madam, these are only the bugbears by which men of sense govern fools; nothing is real that is not an object of sense.'

"As I heard these things, and remembered the high esteem in which Dr. Darwin's talents were held, and the respect with which his dicta were listened to, my mind seemed shaken to its centre. I felt perplexed and bewildered. My faith was disturbed even in the little I knew."

In philosophic eminence and permanent fame there is no comparison between Watt and Boulton; but without the practical mechanical dexterity, large resources, and business energies of Boulton, the improved steam engine might have slowly made its way into use, and Watt have reaped little or no benefit from his invention. They are thus compared by Mrs. Schimmelpenninck.

"Mr. Boulton was one of those whose characteristics I clearly recollect. He was in person tall, and of a noble app arance; his temperament was sanguine, with that slight mixture of phlegmatic which gives calmness and dignity; his manners were eminently open and cordial; he took the lead in conversations, and with a social heart had a *grandiose* manner like that arising from position, wealth and habitual command. He went among his people like a monarch bestowing largess. His forehead was magnificent; the organs of comparison, constructiveness and of individuality were immense. The characteristics of his partner, Mr. Watt, were altogether different. Mr. Boulton was a man to rule society with dignity; Mr. Watt, to lead the contemplative life of a deeply introverted and patiently observant philosopher. He was one of the most complete specimens of the melancholic temperament. His head was generally bent forward or leaning on his hand in meditation, his shoulders stooping and his chest falling in; his limbs lank and unmuscular, and his complexion sallow. His intellectual development was magnificent; comparison and casuality immense, with large ideality and constructiveness, individuality, and enormous concentration and caution. Whilst Mr. Boulton's eye and countenance had something of fervor, Mr. Watt's were calm, as if patiently investigating, or quietly contemplating his object. His utterance was slow and unimpassioned, deep and low in tone, with a broad Scottish accent; his manners gentle, modest and unassuming. In a company where he was not known, unless spoken to he might have tranquilly passed the whole time in pursuing his own meditations. But this could not well happen; for in point of fact everybody practically knew the infinite variety of his talents and stores of knowledge. When Mr. Watt entered a room, men of letters, men of science, nay, military men, artists, ladies, even little children thronged round him. I remember a celebrated Swedish artist having been instructed by him that rats' whiskers made the most pliant and elastic painting-brush; ladies would appeal to him on the best means of devising grates, curing smoking chimneys, warming their houses, and obtaining fast colors. I can speak from experience of his teaching me how to make a dulcimer and improve a Jew's harp.

"Many years after this, I think it was during the peace of Amiens Mr. Watt visited Paris. It so happened that while going through one of the palaces, I believe the Tuileries, a French housemaid appeared much perplexed concerning some bright English stoves which had just been received, and which she knew not how to clean. An English gentlemen was standing by, to whom she appealed for information. This was Charles James Fox. He could give no help: 'But,' said he, 'there is a fellow-countryman of mine who will tell you all about it.' This was Mr. Watt, to whom he was at the moment talking; and who accordingly gave full instructions as to the best mode of cleaning a bright grate. This anecdote I have often heard Mrs. Watt tell with great diversion."

Here is a reminiscence of Chesterfield and a child's idea of his politeness.

"My mother had visited Bath in her childhood, at the time when Lord Chesterfield was staying there, just before the close of his life: he was very fond of her, when he met her as a little girl, and used frequently to choose her as his companion. The weary courtier seemed refreshed by exchanging the hollow intercourse of the heartless world for the freshness of a child's society. My mother said nothing could exceed his kindness to her; it was exquisite in tact, in delicacy and in gentleness. 'But,' she said to Mrs. Priestley, 'it was Cantinges's chain, and not Aladdin's necklace.' I did not understand this at the time; but years after, I read how Cantinges, the celebrated Bristol merchant, had presented Edward IV. with a rich and unequalled gold chain, which was the admiration of all England; but in a few years, on being hard rubbed, the copper peeped through: it was only strongly gilt. The necklace of Aladdin, on the contrary, was composed of sterling gold."

There is a good deal more matter in the autobiography of a similar kind; but we close with an instance of the effect which the outbreak of the French Revolution produced even upon the young.

"It was one evening in this summer (1789) towards the end of July, I well remember the glorious sun was declining behind the distant hills, and the long shadows were spreading over the woods and meadows, when we saw at a distance a vehicle (usually employed to carry servants to town or church), returning at more than its usual speed. After some minutes the door of the drawing-room opened, and in burst Harry, William Priestley's brother, a youth of sixteen or seventeen, waving his hat and crying out, 'Hurrah! Liberty, Reason, brotherly love forever! Down with kingcraft and priestcraft. The Majesty of the People forever. France is free, the Bastille is taken; William was there, and helping. I have just got a letter from him. He has put up the picture of the Bastille, and two stones from its ruins, for you' (addressing himself to me), 'which you will soon receive; but come, you must hear his letter.' We all stood thunderstruck. After composure was a little restored, he read an account of the event.

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"I am not now about to speak of public events, with which I have nothing to do, but of the effects they produced on the domestic sphere with which I had experience. I have seen the reception of the news of the victory of Waterloo, and of the carrying of the Reform Bill, but I never saw joy comparable in its vivid